Elizabeth Gorsuch
from her very affectionate
Cousin
H. B. T.
Sept. 1829

TRAVELS

IN

PHRENOLOGASTO.

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BY

GIO. BATTISTA BALSCOPO.

TRANSLATED FROM THE ITALIAN.

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PREFACE.

THE Editor is well aware that the following little work, if viewed as a regular literary production, will not bear the test of rigid criticism; but he thinks that the playful style and delicate strain of satire in which it is written, make ample amends for the want of care which is evinced in the composition.

If however the Editor, from his affection for the writer as an amiable relative, has been led to form too partial an estimate of its merit, the fault of presump-

tion in now laying it before the public rests solely with him.

It is unnecessary for him to explain the circumstances under which the work first appeared in print in the form of a Pamphlet, and he will therefore only add, that the Author was a young member of the East India Company's Civil Service in Bengal, who (in the year 1825) sunk, at a very early age, under the influence of the climate of that country.

London, April 1829.

NOTICE OF THE TRANSLATOR.

The original paper, of which I have here ventured to submit a translation to those skilled in Phrenological Science, came into my possession in rather a remarkable way. I happened, in the year 1817, to be travelling through Bavaria, when it was put into my hand by the landlord of the Inn at Ratisbon, who assured me that one of his servants, after a violent thunderstorm, had picked it up in an adjoining vineyard. The landlord himself, having no knowledge of the Italian language (in which the narrative was written) was quite unaware of its importance, till I had explained its contents to him. It was written in a plain round hand and appeared to be quite authentic.

THE AUTHOR'S SUPERSCRIPTION ON THE ORIGINAL PAPER.

If any stranger should have the good fortune to meet with this manuscript, it is requested, for the interests of science and the benefit of the world at large, that he will make known its contents. It recounts the adventures of an unfortunate Traveller, who in his zealous researches after knowledge has placed himself in a situation of the greatest difficulty, and from which he despairs of ever again being able to extricate himself.

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CHAPTER I.

The particulars of my birth and parentage are shortly these. My name is Giovanni Balscopo, and I was born in Padua; in the Dominican convent of which celebrated city my father exercised for fourteen years the profession of apothecary and surgeon.

Early associations gave me a great taste for the study of chemistry, in which, among other experiments, I learnt to investigate the nature of the different gases, and their application to the art

of constructing balloons. My propensity for these studies was unfortunately increased by a tour which I afterwards made through several parts of Europe, and from my becoming accidently acquainted with the famous Pierre Blanchard, who at that time made himself remarkable by his successful attempt of crossing the English Channel, from the cliffs of Dover to the forest of Guiennes in France. The similarity of our pursuits soon brought about a very friendly intimacy, when, after some time observing the earnestness with which I was bent on his favorite study, he permitted me to accompany him on one of his aërial voyages. After gaining a personal knowledge of everything appertaining to the art, my ambition led me to make an attempt alone; for, being a young man, the curiosity which was then excited in various parts of Europe by the success of my intrepid friend, inflamed my hopes,

and led me to suppose, that besides the glory of distinguishing myself in this novel pursuit, I should be able to raise an ample fortune, with which I might pass the remainder of my life among my dear friends at Padua.

I fixed upon England as the field of my first attempt, and being now master of a sufficient sum of money, I had no sooner landed than I gave public intimation, "That Giovanni Balscopo, of the Dominican order of Monks in Padua, member of the Academies des Arts of Paris and Vienna, and Honorary Member of the Instituto Philosophico of Milan, had just arrived from his native country, where having successfully studied the art of aërostation for fourteen years, he had constructed a balloon on entirely new principles, which had obtained the admiration of all the courts in Europe. That the said Balscopo had now arrived in England, where he would do himself the

honor of laying the result of his experiments before the people of this country, to whom he had no doubt he would afford considerable gratification, by an exhibition of his wonderful discovery."

This naturally excited a great deal of curiosity. The day of my ascent was fixed for the fifth of November, which being the anniversary of the Gunpowder-plot, and a holiday all over the kingdom, would give a greater number of people an opportunity of witnessing the sight. It was a bright sunny day, and at an early hour an immense concourse of people was collected in the gardens of Ranelagh. The balloon was speedily filled, the ropes cut, and amidst the waving of hats, and the acclamations of thousands, I ascended majestically into the air.

A smart breeze of wind gave the balloon an easterly direction, and I verily thought would have dipped me into the

Channel, but I took care to throw out a large quantity of ballast, which kept me many miles aloof, so that after mounting for two or three hours longer, I entirely lost sight of land, and a certain heaviness in the air became very perceptible. I ascribed this at first to a thick cloud, which I was then entering, but at length it took such possession of my faculties, that I very imprudently fell fairly asleep: how long I continued in this state I have never yet been able to discover, for my sleep was so sound as not to be interrupted by any dreams which might otherwise have afforded me some data to estimate the lapse of time. Suffice it to say, that sooner or later I was suddenly awakened by a difficulty of breathing, and by an immense glare of light which shone directly on my face, and which on opening my eyes became so very painful that I was forced immediately to close them again:

so that it was only by gradual efforts that I could bring myself to bear it. This fact, together with the lightness of the atmosphere, so contrary to what I at first had felt, with a variety of other peculiar appearances, convinced me that I was in the vicinity of the moon;—my stock of provisions was very nearly exhausted, and I began to curse the day that I ever ventured to aspire to the honor of being an aëronaut.

While I was indulging in these melancholy reflections, my balloon still ascending with increasing velocity, I heard a confused noise above me, and looking up I saw what evidently appeared to be land, not above six miles over my head. The first appearance of this shore was as a vast cloud, extending around as far as the eye could reach; but as I neared the several parts of it, its external form resembled so nearly the earth I had left,

that had it been below me instead of above, I should have thought it nothing else but my own native soil.

On approaching nearer I perceived a number of people walking about, who, as soon as they saw me, raised a loud shout, and I heard from all sides a multitude of voices exclaiming, "Ben venuto! ben venuto! Signor Balscopo." If at first I was a little alarmed at so strange a sight, I was not the less delighted to hear myself addressed in my native tongue, and received in so friendly a manner by a people who were such perfect strangers to me. My balloon gently touched the ground, and after it had rebounded three times I alighted among them. It at first gave me somewhat an unpleasant feeling to discover that this nation had the sky below them instead of above; and though I was perfectly secure in walking with my head downwards, I could not but at first indulge

some apprehensions on that score. But the people, who as I shall afterwards shew, were a very wise and intelligent nation, appeared to have foreseen this, and I could already observe a part of them, making many philosophical observations on the feelings which I evinced. I was afterwards taught that this apparently perverted order of things was only an optical deception, arising from the inverted position of objects on the retina of the eye, to which experience alone makes us accustomed.

CHAPTER II.

When I began to examine the inhabitants a little more closely, I found that they all wore their hair very closely shaved, and had their heads painted white. Nor was this the only thing remarkable, for the head of every individual was chalked out by black lines into a variety of little fields and enclosures, very much in the same style as we see a gentleman's estate in England laid down on a map. These divisions, among the bulk of the people, amounted altogether to thirty-three; but a few gentlemen, dressed in long black gowns, and who appeared to be possessed of some authority, had extended them, by fainter lines, to a much greater number. These divisions

and subdivisions had each a particular number affixed to them, and the philosophers above mentioned had, by way of ornament, a skull hanging on a golden chain round their necks. The dress of the women too I could not but think very fantastic, and unlike anything I had seen before, being of a light sky-blue substance interspersed all over with groups of skulls, which in some of them were clustered together in a very fanciful way. One lady, whose name I refrain from mentioning, on whose dress was a great profusion of these insignia, afterwards assured me that they represented the skulls of all her ancestors, in a direct line, for fifteen generations, and amounted to the enormous number of thirty-two thousand seven hundred and sixty-eight.

The whole assemblage looked upon me with no little surprise; and as I was afterwards informed, they were much

astonished that I did not exhibit on my dress or person one single emblem of the art in which they so much delighted; an omission which they looked upon as a proof of the extreme degeneracy of the world from which I came, and of the contemptible ignorance of its inhabitants. One of the people, who seemed to be deputed for the occasion, conducted me in the twinkling of an eye to an elegant house, which was pleasantly enough situated on an eminence to the north of the town, not above two miles distant. The master of the house, on my intimating to him the length of time that I had fasted, gave orders to his servants, who set before me a very substantial dinner, composed of sundry meats, different indeed from what I had seen before, but by no means unsavoury to the taste.

After the repose which was necessary from the fatigue I had undergone, and

the agitation into which these singular events had thrown me, I became very curious to know the history of the extraordinary people among whom I had landed. Upon the second day, therefore, towards the evening, the gentleman with whom I lived, and whom I afterwards ascertained to be the Lord Chamberlain of the court, conducted me to the top of his house, from which we enjoyed a beautiful view of the island, and could very plainly see the whole of the capital, with the harbour and shipping in the distance; besides the king's palace, and the national academy, of which I shall afterwards speak. The country beyond was interspersed with majestic hills, and wide rivers, fields covered with corn, and clean comfortable villages, with every other mark of a fertile and beautiful land. My host then addressed me in the following speech, which though delivered in the tongue of

my native land, was notwithstanding interspersed on the one hand, with so many obsolete words, and on the other with terms which I had never before heard, that I was obliged frequently to interrupt him in the course of his narrative.

"Signor Balscopo," said he, "the flourishing country, which you here see is the famous kingdom of Phrenologasto, the capital of which, in the Italian tongue, is Cranioscoposco. The origin of the nation, as it has been recorded in all our most learned works, and handed down by tradition through twenty-five centuries, is highly curious and instructive. Our forefathers, you must know, from whom the whole colony is descended, were originally twelve inhabitants of that part of the globe to which you belong, which is called Egypt. At the time when that country was renowned for the occult sciences, and had obtained

a glory for learning and philosophy which has been since eclipsed by the pre-eminence of other states, there lived a sect of philosophers who devoted their whole labours to the study of craniology. Start not, young man," he continued (for I began to be incredulous) "start not at this information, which I see must be new to you, as from your surprise it is clear that you regard that noble art as an invention of modern days. Is it then indeed true that this profound science, which was once the glory of Egypt, has been again lost to the world? Holy fathers! can it be so? No wonder that the world is in its present state of degradation and darkness. Alas! alas! too truly did the wise Proco, looking through his telescope on the world below, allege that the art there had again sunk into oblivion.

"But to return to my history,—so great was the progress which our ancestors

made in craniology, and such the success of their studies, that by great care and perseverance they at length brought the developement of all the faculties of the mind to the very highest perfection. But being from national taste peculiarly addicted to the study of mathematical learning, they gave the principal part of their attention to the cultivation of those organs which give birth to this science, so that in process of time, by the examination of the different gasses, and certain speculations on the properties of air, one of the most learned of my countrymen succeeded in forming a balloon, in which, with the help of a proper stock of provisions, he declared it was quite practicable to make a journey to the moon. The greater part of the people, who had no perfect idea of the boundless extent of science, and the perfectibility of human skill, treated the proposition as chimerical, but our

astrologers had many years before predicted that such a journey would be undertaken, and philosophers were the more induced to attempt it from the hope of obtaining some further insight into their favorite study of astronomy. A committee was accordingly formed, a joint stock established, and twelve of the most adventurous speculators in the kingdom embarked with their wives and families in this balloon, which was as large as a good sized ship. Having laid in a plentiful stock of provisions, the whole party, after three months voyage, landed very comfortably on this island, which we have since ascertained to be only a tenth part of the distance to the planet they were in quest of.

"The noble science, which thus conducted our ancestors to this delightful spot, became of course the peculiar study and delight of their posterity. The elevation to which they had ascended

gave, it is said, a superior elasticity to their mental faculties, which, as tradition records, is unknown in the land from which they came. Be that as it may, they quickly perceived the important truth, which before was very imperfectly appreciated, that the basis of all knowledge is virtually situated in the shape of the skull. This sublime discovery, which to us by reason of a second nature has now become an intuitive truth, could only in those days, as historians declare, be understood by a train of reasoning; an extraordinary fact, which of itself shews the degeneracy of the human mind in those dark ages of the world, that a truth so very self-evident should require any demonstrative reason to establish it.

"It is by the gradual prosecution of this enlightened philosophy, which our first parents thus introduced into this island, that our present grandeur is founded.

It is this that forms the intellectual basis, from which those wonderful discoveries have taken their rise, which have raised our people to a pinnacle of glory far above that of any kingdom on the earth, and to a degree of wisdom, before which the highest flights of terrestrial genius dwindle into nothing. It is this which has given as it were a new creation to mind, and by teaching us the true method of its cultivation, has given that grand and sublime expansion to its energies, which has enabled us to penetrate into all the secrets of nature, to trace the course of the most distant stars, and to examine the internal economy, as well as the universal laws, of all created matter."

CHAPTER III.

I LISTENED with great pleasure and astonishment to the history which my host gave me of the origin and rise of this country. At the same time, I confessed myself highly grateful for the kind reception I had met with among its inhabitants, and scrupled not to acknowledge the comparative degeneracy of the world from which I had lately arrived, and the unfortunate ignorance in which its inhabitants had so long lived of this inestimable science; and in this my reader need not think me altogether uncandid, for in truth I was very much captivated with the appearance of so much wealth and magnificence.

The news of my arrival in the country soon circulated in every quarter, and created the greatest interest. Thousands of persons flocked to see me, and as I was the first person who had visited the colony, since the time of the twelve men from whom they were descended, they seemed very anxious to ascertain the correctness of the account which these persons had transmitted to their posterity. Making allowance however for the change of customs in so great a lapse of time, they were convinced from my manners and conversation, that I was a perfect representative of what they had heard so often described; so that, as all their knowledge was formed on the state of the world, as it existed two thousand five hundred years ago, I was looked upon in nearly the same light, as if any of the heroes of antiquity had arisen from their graves in my own country.

My host, who as I before mentioned was grand-chamberlain to the king, told me that he meant to take me the following morning to an interview with his majesty. Previous however to this ceremony, he intimated to me that I must quit the barbarous dress in which I had arrived, and equip myself in the national uniform. A dress was speedily prepared by the court tailor, which was painted over with skulls of every description; lines were traced from top to bottom in perfect gradation, from the skull of the ideot to the skull of the wisest person who had ever appeared in the kingdom of Phrenologasto, and round the collar were interlaid perfect fac similes of the pericraniums of the twelve wise men, the founders of the nation; my hair was cropped very short, and to cover the natural deformity of my head, an artificial skull, of perfect symmetry, was fastened over it by means of springs.

I afterwards discovered, that many ladies and gentlemen of the court wore this disguise, much in the same way as artificial teeth and hair are worn in my own country.

When I entered the presence chamber, I was instructed to advance twelve paces into the room, and kneeling down, to strike my head thirty-three times on the ground, in token of the thirty-three grand divisions of the human skull; and that a herald would then advance, who would call out in a loud voice the names of the thirty-three different organs. As every person in the kingdom has some organ more developed than another, by which it is known to what clan or family he belongs, it is the usual custom, when the herald arrives at that particular organ in the catalogue, for the individual to raise his hand, and touching the corresponding spot on his head, to answer "Eccomi." As for me, I could not yet

be said to belong to any one division, the shape of my skull not being particularly ascertained; in which I might have been put to some difficulty, when it was fortunately discovered in the herald's office, that there was a saving clause for those who had no predominant quality, and who were classed under the general title of ideots (Goffi). Upon this it was thought adviseable by the lord chamberlain, and master of the ceremonies, that to avoid the enactment of a new law, or the infringement of the rules of the court, I should consider myself for the present under that denomination.

Early in the morning every one was astir. The drums and trumpets were sounded, and I accompanied the chamberlain to the hall of audience, in a magnificent state carriage which was propelled by steam. We passed through a vast crowd of people to the king's

palace, where we alighted, and were conducted into the presence-room. As many other individuals were to be presented, before my turn came, I had full opportunity to admire the splendor of the apartment, and the various grotesque figures who filled it. At the upper end, on a splendid throne, sat the king himself. He was an old man, not more than five feet nine inches high, and of rather a pleasing turn of countenance, though apparently too much addicted to metaphysical pursuits, which had fixed on his features a very grave and sedate air; so that from great abstraction of mind, he appeared sometimes in the midst of his business to be quite inattentive to what was going on. His dress was composed of a scarlet robe, very magnificently decorated with the national emblem: and on his head he wore a crown, which was embossed all over with thirty-three precious stones

of different colours, which had a very brilliant and dazzling effect. Behind his majesty, ranged in the form of a semicircle, stood all the secretaries of state, who were each of them known by the situation of the pen on the top of their heads; for as the management of the affairs of this kingdom was divided into a variety of departments, in which were required qualifications of a different nature, it was the custom to select the ministers of state from those families in which the requisite organ was found in the highest perfection. Kilfog, the lord of the treasury, had a large protuberance of this nature over the right eye, on which he seemed to pride himself very much, and would take every opportunity to raise his hand to that spot, which, though I thought it a mark of great affectation, I have been since assured, is a very natural and irresistible movement. As

that statesman has always been my personal enemy, it may be invidious in me to say so much, though I cannot help here acknowledging, I have always thought him a very vain and conceited person, an opinion which I am the less scrupulous in expressing as his character is perfectly safe from any aspersions on that head, it being well known that his organs of pride and self-esteem are as flat as the sole of my shoe. My suspicions only shew how apt we all are to be misled by prejudice in estimating the characters of other people. For the purpose of choosing the secretaries there is held a triennial examination of heads, for in this country both the officers of state, as well as the parliaments, are elected every three years, which system, as I was afterwards told, precluded in the most satisfactory manner all undue interest and patronage, and secured to

the legislative powers the advantage of the most profound talent and wisdom which the country produced.

It was by the union of these different divisions of intellect, so happily selected and united together, that the most perfect laws had been produced, and the greatest legislative skill had gradually arisen. Like the beautiful division of labor, as my friend the lord chamberlain illustrates it, the combination of political wisdom, and skill, and foresight, and all the other attributes of government, was not, as in other countries, left to chance, but was the result of a judicious and unerring selection, made from the wisest heads of every quarter of the kingdom.

The secretaries, I could plainly perceive, had certainly in one part or other of the head, some very particular protuberance. The members of the opposition, who took every means to revile the measures

of these statesmen, declared that these in many instances arose, not from the natural growth of the head, but from certain artificial means by which they contrived to produce them, on which occasions the ministerial benches retorted very happily upon them, by observing that whether they were the result of accident or nature, they were equally and no less certainly illustrative of the qualities they represented. Upon this protuberance, in the head of each secretary, was a small aperture, in which he stuck his pen, so that the peculiar situation of the pen became the emblem of that department of government to which he belonged.

The king alone wore his head covered, as it was thought more politic, and more accordant to the dignity of majesty, that the manifestation of his faculties should not be open to public inspection, or the vulgar surmises of the multitude. When

I approached the throne, he received me in a very gracious manner, and was pleased to pay me some flattering compliments on the successful issue of my voyage, adding that he had no doubt I was highly gifted with the organs of boldness and intrepidity, in which as will afterwards appear his majesty was not far mistaken.

CHAPTER IV.

THERE is a curious ceremony, existing from time immemorial in this country, to which the law obliges every individual to conform, when he attains his sixteenth year—for this, from the great precocity of intellect among the inhabitants, answers to the twenty-first year in my own country.

On the day appointed, the individual is conducted to the Collegio Scalpellarithmico, a large and handsome building adjoining the Academy of Arts. The parents and near relations are generally assembled on the occasion, and the young man is placed in a chair in the middle of the room, where six of the most learned doctors, well skilled in law

and philosophy, are by virtue of their office, in constant attendance. At a particular hour in the day, which is generally notified before-hand by astronomers, from the conjunction of two of the planets, the ceremony begins.

The young man is set upon a table, his head shaved, and the learned doctors draw their chairs round, and proceed to an examination of his head. After a patient investigation of the site of the different protuberances and other singular appearances, the entire surface is beplastered with a certain white composition. The doctors then draw out their mathematical instruments, and having determined on the comparative dimensions of each organ, the whole head is divided out with a singular nicety and precision into the thirty-three different compartments. Lastly, the predominant organ is marked with a red-hot iron, and the transaction, with the date, and the

name of the person, is registered in the national books of the kingdom.

The purpose of this institution is obvious. In the first place, before this ceremony is performed, the young man cannot legally sign his name, nor indeed transact any business of importance, being considered by the law as a minor. Besides this, the register forms a complete record, not only of the names and ages of every subject in the kingdom, but also of their natural dispositions, and the peculiar bent of their talents. By means of this, the people have arrived at the greatest perfection in all the professions, and practical arts of society; for both in the learned professions and mechanical arts, no one can engage in them, without obtaining a certificate from the principal examiner, that he exhibits the natural endowments, necessary to qualify him for the business. This obviously is the greatest encourage-

ment to every science. The talent of every individual in the state is brought to light at an age when his services can be made useful to society. Under such circumstances, there is no waste or prodigality of nature. No genius can here slumber unperceived; no flower of merit can blush unseen or forgotten; but each profession and occupation in life is furnished with the best and most appropriate talent which the country can boast of, and the faculties of the mind, which are elsewhere hindered and thwarted by the prejudices of education and the casual associations of life, arrive by this beautiful process at the most sublime growth and perfection which our sublunary nature can attain.

Struck with the harmony and philosophic excellence of this noble institution, I willingly consented to conform to its rules: and being the only stranger who had ever arrived in this kingdom, and

considerably above the age at which the ceremony is usually performed, my initiation was looked upon as an event of great interest, and many were the speculations formed on it.

It happened, as in many other countries, that in this also there was a numerous class of sceptical and profane persons, who looked down with contempt upon this beautiful system of craniological philosophy, which antiquity had so long made venerable, and which indeed was so much incorporated with the constitution of the state that it had been often said the kingdom could not stand without it. When the king therefore took the oaths of supremacy, he always solemnly swore among other things his stedfast allegiance to this ancient system of policy, and to all the institutions of government which had arisen from it.

An early day was appointed for my inauguration into this ceremony, which

would not only liberate me from the influence of the statute of aliens under which I now lived, but would constitute me a freeman of the town of Craniosco-posco, and secure me the enjoyment of many other rights and privileges of which I was now deprived.

It became a question of great curiosity, what would be the appearance of the skull of a person who had spent forty years of his life without devoting himself to any particular profession, who had been brought up and educated merely as accident and opportunity directed, without the advantage of knowing with any certainty to what propensity, or to what profession in life, nature had formed his skull. Various were the speculations afloat on the subject; and crowds of learned men assembled from distant parts of the kingdom, to be present on this interesting occasion.

The followers of the sceptical philoso-

phy, in particular, looked with great anxiety to the result of this examination, which they hoped would tend materially to establish their doctrines, by shewing that without any peculiar configuration of the skull I was nevertheless a man of genius and talent. My vanity, I must confess, secretly led me to hope that these persons were in the right, though I could not help dreading the result of an investigation, which, should it turn out unfavorably, would for ever stamp me among this people as a worthless or dangerous member of society.

The day at length arrived: I was placed on the top of the table; and though the barber appeared to me a very unskilful operator, I submitted to the operation of shaving with the most exemplary patience.

The whole of the remainder of the day was spent in tracing the different manifestations of the organs. The doctors

disputed with each other on almost every point, but I could see by the shaking of their heads that their opinions were by no means favorable.

The consultation lasted ten hours, during which time I was not allowed to speak, or shew the least signs of impatience. My patience became very nearly exhausted, till at length I heard the president call out with a loud voice to bring the register-book: and the ponderous volume being opened, he dictated the following words:—"At a meeting of the great council of our kingdom, held at the Senato Scalpellarithmico, in the presence of the most learned the counsellors of the realm, the high officers of the law, with the dignitaries of church and state, and before a great multitude of lords and ladies, and other high and noble personages, we" (here follows a long list of the examiners) "do declare upon our conscience, that the stranger Signor

Giovanni Battista Balscopo, exhibits a mind of the lowest class of intellect; that his head presents a surface uniformly flat and plain, variegated with no literary excrescence or scientific knob, and unmarked by any rare talent, virtue, or disposition, which can qualify him for executing any of the high functions of state, or engaging in any one of the learned professions of this realm. That the examiners, however, in their great clemency, and in consideration of the vicious education under which the said Signor Balscopo has lamentably and involuntarily been brought up; and observing, notwithstanding general symptoms of imbecility, a very considerable proportion of the eighteenth organ, which denotes Fortitude, do therefore adjudge and think proper to enrol his name under the division of our empire so denominated, assigning him a place among the noble families of that class, and permitting him

to enter our armies; but by no means to hold any post, situation, rank, or employment whatever in the management of the affairs of this our kingdom of Phrenologasto, to which he has shewn himself to be altogether incompetent."

The reader may easily suppose my mortification and astonishment on hearing this unexpected anathema on my character and future prospects. For as the people placed most implicit confidence in the decisions of the examiners, I was aware that I was lost for ever in public estimation. Meantime, the worst part of the operation was not yet finished. The process of marking out my head had been carried on before the decision was given, and the only part of the ceremony that remained was to place the usual stamp on the prevailing organ of the head. The operator had already heated his irons in the fire, and the herald, as

was usual, stood up to proclaim the family to which I belonged.

The lord chamberlain had previously warned me of the nature of this part of the ceremony, which I had determined to submit to with becoming resolution; since any demonstration of a contrary feeling he assured me was so very rare, that if I gave way to it, it would infallibly ruin me in the opinion of his countrymen. But, alas! in my present despondency, the advice of my kind friend was entirely forgotten: so that when the herald called out in the open assembly—"Animo! animo! animo!"—down came the red-hot iron on my head, and in spite of my resolution I bawled out lustily.

The whole assembly was in an uproar. The doctors clasped their hands together in silent astonishment. "Che bestia! che bestia! Che capo mostruoso? Che maraviglia!" was re-echoed in my ears

by the lords and ladies on every side, and I was covered with the utmost shame and confusion. Meantime, the opposition members had all along waited with great anxiety the result of this meeting: the determination of the doctors, which shewed the impossibility of acquiring any knowledge in a country where their own methods were unknown, had at first produced among the opposite party great symptoms of impatience; and one or two were on the point of rising up to throw some insinuations on the justice of their decision; but the same party who were in the beginning depressed, shewed now no bounds to their joy. The opinion of the doctors, in favour of my disposition to fortitude, had been contradicted by fact: and this event, so very galling to me, afforded them, as I understood, a subject for their wit and raillery for many months afterwards. After the shouts and cheering of this party had in some measure

subsided, the lord chamberlain rose, and as I thought in a very sensible and appropriate speech, defended the measures of his colleagues. He represented the mode of education that prevailed in my own country as I had described it to him, and declared that under such a system, where no order or method was observed, an instance of extraordinary talent, or indeed of the common share of intelligence possessed by the inhabitants of this happy country could not be expected. He then entered into an eulogium on the craniological constitution of his own country, and the principles of government derived from it, which he said had gained from the events of that day a more complete illustration than from any other occurrence that had happened in the memory of the country. In this part of his speech, though sufficiently clever, I could not help observing that his friendship to me was in some degree sacrificed

to political intrigue, and to his desire of exemplifying at my expense the wisdom of the present administration, and his attachment to the constitution of his country. With the exception of this trifling infirmity, which is incidental to all men in such situations, his speech was highly sensible and acute. In conclusion he suggested, that although in my youth the formation of my head had been so much disregarded, it was still possible that the education of this free and happy land might do something for me. (Here the doctors shook their heads.) We had all heard, he said, of the wonderful effects of education in lads of the most unpromising skulls, and he thought it a subject of speculation well worthy the views of this philanthropic nation, whether if not by natural, perhaps by some mechanical means, the head of this unfortunate stranger might not be so modified as to render him a useful

citizen of the world, an ornament to society, and a monument of the skill and wisdom of this learned institution.

The worthy lord chamberlain sat down amidst incessant cheering: and I could observe that before the assembly broke up he had succeeded in raising in their minds a feeling of complacency and good-will towards me, which in some degree made me amends for my former suffering.

CHAPTER V.

After the unfortunate exhibition which I had just made in the public assembly of this people, I returned home overcome with the most melancholy reflections, and locking myself up in my room, I gave way to a flood of tears, and bewailed my helpless and miserable situation. The lord chamberlain did everything in his power to console me. He assured me of his continued patronage and affection, and declared that he would take every opportunity to efface from the minds of the king and his ministers the unfavorable sentiments they might have entertained towards me. He considered, that

though I might not entirely regain the good opinion of the people, much might be done by discretion; by avoiding, on every occasion, all political discussions, and by refraining, as far as possible, from expressing an opinion on any subject whatever. He assured me, that if I continued to dislike the country, and was desirous of returning to my native land, he would endeavour to promote my wishes: for although philosophers had not yet discovered the means of leaving the country altogether, the secret which brought their ancestors there having been lost, they had still very sanguine hopes of some day or other recovering it. The chamberlain's daughter united her good offices and attentions to those of her father. This young lady, who had just entered her eighteenth year, was a very lovely and engaging creature: her features, which were fair and becoming, expressed more benevolence and good-

ness of disposition than I remember ever to have seen. I was afterwards told that she possessed the organs of kindness and sensibility to a very great extent, and I could not help observing how entirely these traits of character corresponded with the features of her face. She begged me not to take my disappointment so much to heart, and told me that there were many others in the same situation as myself; who, notwithstanding, led very comfortable and contented lives.

In short, by dint of time and the kindness of this excellent family, I became at last reconciled to my situation, and applied myself with a good deal of industry to the study of military tactics and the other duties of my profession.

Moreover, in case I should have an opportunity of revisiting my native land, I took every means to make myself acquainted with the system of government,

and the public institutions of this wise people, which I thought might some day or other be the means of a considerable improvement in the policy of the laws and constitution of European states.

For this I had great opportunities in the society of the lord chamberlain, who was himself of rather an inquisitive turn of mind, added to a great fund of information, which he was at all times willing to communicate to others. Our conversation one morning turning on philosophical subjects, he said he was very anxious to obtain from me some knowledge of the religion which prevailed in my own country, and the principles of belief under which mankind there lived. Upon this I very willingly explained to him the different forms of religion which divided the world at the time I left it. I described to him that the greater part of the face of the globe was covered with idolatrous nations, who lived in the

most uncivilized and degraded state, who had made but little advancement in the arts and conveniences of life, and recognized no other gods but blocks and stones. I mentioned to him, that those who lived in this state were supposed to constitute nearly three-fifths of the inhabitants of the earth; that about a sixth part, a little more cultivated, acknowledged the supremacy of one God, but adored him through a false prophet, the principal cause of whose popularity arose from the nature of his religion, which ministered to the passions of mankind, and connected their hopes of futurity with the present gratifications of sense and passion.

I also informed him, that there was one other great branch of religion, in which somewhat less than a fourth part of the nations of the earth was comprised, and that these people had invariably made greater progress in civilization than

their neighbours, inasmuch as the principles of their faith were more conducive to the improvement of knowledge, the advancement of wealth and power, and the order and perfection of society. I then related to him the history of my own religion, and after detailing some of its evidences, I pointed out to his lordship, as the strongest of all, its perfect accordance, as I thought, with the actual state of mankind, and the known constitution of our nature. For, in the first place, I told him, as it was generally acknowledged that the God we adore was perfectly good and wise, at the same time it was no less evident that the whole earth was filled with sorrow, pain, disappointment, sickness, wars, murders, massacres, tumults, and with a thousand other disasters. But, whatever may have been the occasion or the period of such corruption, to admit the existence of it, and at the same time the

universal goodness of God, would clearly be an anomaly, if these facts stood alone. That it was plain therefore they did not stand alone, but that some other principle must necessarily be admitted, which would counteract as it were this apparent inconsistency, and restore that universal harmony and perfection which we elsewhere see displayed in the works of creation. And such a principle, as I told my lord, was the christian dispensation, the necessity indeed of which was so very apparent, that even before its appearance on earth, the most enlightened of heathen philosophers had pointed out the want of it. That of this dispensation, although the nature of it, like that of most other divine works, was beyond our comprehension, (a quality for which some had thought fit to deny it altogether,) yet, though we did not comprehend the nature of it, we knew enough to understand its adaptation to

the proposed ends, from which partial knowledge of it arose its most prominent doctrine, which was, that it is a religion of faith.

After explaining to him some of the practical duties of this religion, I described to him the anticipations it held forth of a future existence, in which the nobler parts of our nature alone would survive, while its baser qualites would be extinguished; and that, to the realization of such hopes and such enjoyments, every one who believed these principles, and acted up to the rules they prescribed, was fully confident of attaining.

When I had made an end of my speech, his lordship, who had listened very attentively to all I had said, addressed me in pretty nearly the following words: "Signor Balscopo, I have hitherto had every reason to consider you, in the common matters of life, a sensible and well-judging man, which makes me now

the more surprised to find that you have allowed your understanding to be so much misled, and yourself to become a dupe to such an abominable tissue of folly and superstition, as that which you have just related. I had often heard of the force of education and early prejudice, but have never seen so strong an exemplification of it as in the present instance. You cannot but have observed, my good friend, since your arrival in this island, the infinite degree in which its inhabitants surpass, in point of intellectual capacity, the wisest nations of the world you have left. If you will take a more just view of the ignorant and degraded state of your own species, and of your incapacity of judging of these things, you will not be surprised when I tell you that the whole fabric of your religion, your ideas for morality, and your notions of a future state, are merely the offspring of your own vanity, and quite

repugnant to sound reason and truth. The most renowned of the sages of Phrenologasto have laid down a system of religion, which not only better accords with the general scheme of divine government, but is strengthened by a chain of analogy, which cannot possibly be objected to."

His lordship then went on to describe to me, that there were three descriptions of beings who occupied three different stages in the scale of creation. "First," he observed, "there is beyond the clouds, further than your eye can reach, a celestial land, the abode of angels, who enjoy in their nature that perfection which is a little above what you perceive in the inhabitants of this country. There, too, the gods hold their residence, and direct, with consummate wisdom, the affairs of this world and of the one below.—The next, in order of gradation, is the race of beings among

whom you now reside, where, since, notwithstanding the lapse of so many hundred years, some bad passions of the world below do still cling to us, it is only by ascending to the land of the gods that we shake off these infirmities, and attain the full perfection of our nature. This we do after our death. In our present existence, as you must well know, the distinctions of merit are merely ephemeral, arising from the imperfection of language, and the grossness of human perception. In the eyes of the gods these distinctions are unknown: for since we ourselves are but machines in their hands, formed by certain configurations of our head, according to the purposes required, it is plain that good and evil, right and wrong, merit or demerit, are merely the creations of our own fancy, and have no place in the eternal counsels of heaven, nor will be

ever recognised in a future life, where these illusions will cease, and all persons be on a happy equality.

"As for you in the world below, it cannot be supposed that the gods should punish or reward beings whom you yourself admit to be in such a wretched state of ignorance and corruption. For even supposing that what you call virtue was worthy of any future recompense, in your country you are even ignorant of the principles of cultivating it. Here, as you will perceive in our noble college, there are certain rules, by which the heads of our youths, provided they are taken betimes, may be somewhat modified and improved; but even this is overruled by a higher power, and must be accomplished at a certain time of life, although, indeed, some of my countrymen pretend to do so at a later period, not to mention Dr Squilini's Cephalic

Mixture, of which I confess I have my doubts. In your country, Signor, these things are unknown. There, as you yourself admit, you are the children of a blind chance; for though a father may endeavour to instruct his child in its infancy, yet how uncertain must be the task! What means has he of knowing in what point instruction is wanted? By your own admission, he is blind to the conformation of its head, the only certain guide of instruction and improvement. Do you believe that the almighty gods will ever punish for their crimes, creatures in such a deplorable state of ignorance; or that a man whose head has grown into a mass of wickedness can be responsible for what he had not the means to prevent? Can it be reasonably supposed, that a head, which its maker has formed with an eminent bump of destructiveness, will incur any guilt in murdering his brother, or

that the thief who has an irresistible inclination to steal my purse, will be punished for giving way to so natural a propensity? As well may a man who is blind be punished because he falls into a ditch, or a dumb wretch be allowed to starve because he cannot ask for bread. No, Balscopo, the wisdom of heaven has ordained it otherwise. The stories which you have told me of your future state of happiness, and your looked-for retribution of good and evil, are mere old wives' tales, and ought not to have gained credence in so wise a head as yours."

The learned chamberlain then proceeded to inform me that these divine truths which his own countrymen professed, had so ennobled their intellectual powers, that it was with very good reason they looked forward in a future life, to be elevated to the rank of gods and angels. As for the inhabitants of my

own world, he told me, that it was the established belief of the wisest men, that our souls, after leaving their mortal bodies, passed into those of the beasts and birds, and reptiles, of the kingdom of Phrenologasto. In this manner, those who in the world below were famous for boldness and ferocity appeared in this country as lions and tigers. Those who were cunning reanimated the bodies of foxes, magpies, or monkies; others who had a propensity to build houses were changed into beavers, and white ants; and in this manner every animal in the kingdom was furnished with an appropriate living principle.

In conclusion, his lordship observed, that when I returned to my native land, from the account I should give of this illustrious kingdom, it was still possible that my countrymen might some day arrive at the same enlightened and happy state. "If such a time," he

added, "should ever come, as heaven grant it may, they will owe, most illustrious Balscopo, to your great ingenuity and most intrepid courage, a blessing which under the operations of their own gross understandings they could never hope to attain to. In such case, it is the opinion of our best read divines, that your future prospects may then rank with ours; that the gods will, in their bounty, grant you a portion of that future happiness which they allot to us, and find some other means of furnishing this country with those reptile and brute animals of which you now afford us so plentiful a supply."

My natural politeness prevented me from offering any objections to the doctrines his lordship had advanced, which, though they did not then entirely coincide with my own opinions, I have since had every reason to believe, do constitute the most perfect and enlightened

system of theology that has ever yet been known. My pride, however, being somewhat offended at what he had mentioned with respect to my own countrymen, I made no allusion to that part of his discourse. But referring to other topics, "It is, then, your lordship's opinion," said I, "that at a certain age the dispositions of mankind, together with the form of their heads, are irretrievably fixed?"—"There is not a shadow of doubt about it," said his lordship. "It is a well known principle in this country, that those actions by you called crimes, which are committed after that age, though done by the immediate agency of the persons themselves, are attributable only to those by whom they are brought up."—"That is a curious principle," said I—"It is a very just one," said his lordship, "and as you will afterwards perceive, it is the foundation of all the law and religion of this coun-

try. But, on the other hand, by the wisdom of government, the greater part of our youth are educated on such very judicious principles, that before their entrance into life, their evil dispositions are generally completely eradicated, and their good ones enlarged and improved. This admirable system is carried on at the University of Boldosbosko, to which all the young men in the kingdom are sent for instruction. It is situated in the centre of this island, about one hundred and fifty miles from the metropolis."—"With your leave, my lord," said I, "I should like very much to visit this university. I have a great desire to become acquainted with all the useful institutions of this noble country, and may, perhaps, myself gain some useful information by the journey."

On the following morning I took my departure for the University of Boldosbosko. On the first day of my journey,

as I was entering a village, I overtook a gentleman, who from his long robes and sedate appearance, I thought could be no other than one of the members of that learned body. On accosting him, he told me his name was Doctor Nichodemos; and having ascertained that he was on his way to the university, I proposed, if it were agreeable to him, that we should proceed together. The doctor, in a very polite manner, begged to have a look at my head, as he made it a rule, he said, finding so much villany in the world, never to travel in company with a stranger without first ascertaining who he was. After discovering that I belonged to the army, and being otherwise satisfied with what he saw, we entered into conversation, when I related to him the whole of my history, with which the learned man was highly delighted. When I had finished, he could not help putting on his spectacles to take another look at my organ

of veracity. "You will excuse," said he, "my particular examination of your head; but if you will take a look at my organs of curiosity and prudence, you will readily believe that my enquiries on this subject cannot possibly be resisted. The same organs, in the course of a long life, have enabled me to arrive at many surprising discoveries in the moral and physical world, which I flatter myself this country will soon have an opportunity of appreciating in that inimitable work which is now in the press, '*De forma sive configuratione, necessitate et prædestinatione, Humani Capitis.*' The object, sir, of this work is to enforce on the attention of the world, that first and most important of truths, which is, indeed, the sum and end of all philosophy, that the dispositions of mankind depend on the shape of their heads; which heads, as the gods and not ourselves have made, I need not observe, that we are in no way responsi-

ble for anything they do or think. When my curiosity, joined with my discretion, obliged me to raise my hand to the periphery of your head, I only gave way to a very natural propensity, which it was totally impossible for me at that moment to resist."—"Then it is your opinion, doctor," said I, "that there is no possibility of resisting the natural bent of our inclinations."—"Decidedly so," said the doctor: "If you had lived, as I have, for seventeen years in the University of Boldosbosko, you would not have asked such a question. To what purpose do you suppose the gods have framed your skull in a particular shape, and endued you with certain propensities, if you are not to act up to them? The whole fabric of this world, my dear sir, has been instituted for certain purposes of Divine Providence, and each individual, like the different parts of a machine, has, as you may observe, different dispositions allotted

to him. Do you suppose that the parts of this machine, by any exertion of their own, can alter the decrees of that Providence, or if they did, that they could change anything for the better? The person who can entertain such an extravagant opinion I hold to be little better than an Atheist." Being a little nettled at this reply, I made bold to ask him whether he believed that the evil dispositions of mankind were as much beyond their control as the good ones; and whether persons inclined to murder, cheat, betray, pillage, and oppress the rest of the world, must inevitably yield to these propensities? "It may be admitted," said the doctor, "that the heads of infants and children may, in some degree, be fashioned by judicious applications; besides that, in adult cases, my friend Dr Squilini has lately favoured the public with a certain cephalic mixture, which I am told has great efficacy in that way.

But when once the skull has taken a precise form, you may be assured, my good friend, you may as well endeavour to remove a stone fast frozen in the ice, as to alter any iota of its necessary propensities."—"Then, sir, you must acknowledge that the gods who formed one man's head to robbery, murder, poison, assassination, cursing or blasphemy, are themselves guilty of all the crimes that person may commit."—"Call them not crimes, signor: such a word, thank heaven, is now nearly unknown in this country, or at least is to be heard only in the mouths of the vulgar. Our philosophers have long ago cast off these servile and narrow-minded notions, which you unfortunately retain: when you have lived longer in this country you will find out that those events, which in your ignorance you now call crimes, are merely parts of that just and wise administration by which the whole world is go-

verned. You short-sighted inhabitants of the world below readily imagine that these are evils; but believe me, my dear sir, everything in this world is for the best." The doctor had scarcely pronounced these words when a ball from a pistol whizzed by his neck, grazed his hat, and carried off part of the cape of his coat. At the same instant a fellow rushed from behind, and with one blow of his club laid him flat on the ground.

I forthwith took to my heels, but had not gone far, when the comrade of the other villain overtook me, and seized me by the collar, while three or four others came to their assistance. We were both bound hand and foot, and placed on a couple of mules, when the gang, who were all of them disguised with masks, beckoned to us not to speak a word. Being consigned to the care of three, who appeared to be under the orders of the others, we travelled in this

situation for about two hours, till night came on, and we found ourselves at the entrance of a large forest. The doctor, whose feet had been sorely jammed between the cords and the panniers of the mule, began to groan most piteously, when one of the rascals striking him over the shoulders, signified to him that if he did not cease his complaints, he would soon meet with worse treatment.

After we had proceeded about five miles into the wood, we arrived at a small hut, near which was a deep pit that had formerly been a well. We were here taken off our mules, which one of the men led away into the stable. His companion cut off the cords that tied my feet, and was proceeding to do the same with the philosopher, when watching the opportunity, I darted off, and being a quick runner, with some difficulty effected my escape, though not

till two carbines were discharged after me, though fortunately they did me no harm.

When midnight came, everything was silent, and being naturally of a very benevolent turn of mind, I could not help devising some means of extricating my friend from the danger in which I had left him; so creeping back to the hut as quietly as I could, and approaching the spot, I heard the unfortunate philosopher venting his lamentations at the bottom of the well. After making known to him that I was there, on casting my eyes downward, I observed it was so very deep and abrupt as to leave me no hopes of extricating him. "My dear doctor," said I, "I condole with you with all my heart on your unhappy situation, though it grieves me to say I see no means whatever of assisting you. But take courage, my dear sir; doubtless some assistance will

present itself. In the mean time I beg you not to despond: everything in this world is for the best."—"True," said the philosopher, "your observation is most just. We are all creatures of chance; but, methinks Balscopo, I observed on your head a very great developement of courage; and on making the calculation as we travelled on the mules, I plainly discovered that your organ exceeded those of all the gang put together. Doubtless, under the hand of providence, it will be the necessary cause of the punishment of those fellows. Everything happens for the best."—"True, my dear sir; but I feel at this moment a slight titillation in my organ of discretion, which makes me think it the better plan to go to the nearest town for assistance, than risk my own person down that horrible well. In fact, sir, I feel such an irresistible inclination to adopt this course, that you may on that ac-

count rely upon it, it is the best.—Fare you well." Having bid the doctor adieu, I made the best of my way out of the wood, and taking the direction of the town, by great good luck I found the principal magistrate at home, just as he was sitting down to breakfast. The exertions I had made, the fatigue, and the length of time that I had fasted, brought on a violent fever. A party of soldiers were appointed to go in quest of the robbers, but though I would have fain given my personal assistance to point out the spot, I could do nothing but explain the direction in which it lay. They returned after a fruitless search, and declared, though they had found the pit, they could discover no traces whatever of the robbers or their captive. I contented myself with the reflection, that, since everything happened for the best, there must be some necessary cause for the doctor's disappearance, which as I

could not prevent, I might as well continue my journey. I endeavoured to dismiss from my mind the thoughts of our adventure, and in five days arrived at Boldosbosko.

My first resolution, after I had made myself comfortable at the inn, was to proceed to the university, to inform its inmates of the sad misfortune that had befallen me, in company with one of their brethren; but to my great surprise and delight, the first person I saw on entering the court was the doctor himself. After many cordial salutations, he related to me all that had happened to him since my departure. "The night," he said, "after you left me in the well, I passed in the greatest agony; for the robbers having thrown me to the bottom of it, the great depth of the descent had bruised me so severely, that when I recovered my senses, I found my hip bone sadly injured, and six of my ribs frac-

tured by the fall. Early in the morning, I was surprised by some noise over my head, and on looking up I saw a key and a piece of paper, with a pair of scissors, tied to a string, which had been lowered down from above.

On the paper was written, in a female hand—" unlock the door, and follow the winding of the passage, till I meet you." I now perceived, as the day-light broke, a small door at one side of the well; so after cutting my cords with the scissors, and opening the door, I made shift to crawl along the passage for about a hundred yards. When I arrived at the bottom of the cave, I mounted a number of stairs, at the further end of which, to my great surprise, sat a beautiful young woman.—A look of great concern was in her face.—She pressed my hand, with tears in her eyes, and said, that she now trusted that I would be rescued in safety from my dangerous situation. In fact,

the good girl, who was daughter to one of the robbers, having heard over night of my confinement, and understanding that I was to be put to death the following morning, had determined, if possible, to save me, which she did by stealing the key of the well from under her father's pillow as he slept. I acknowledged my gratitude to this lovely creature, and told her that she had saved the life of doctor Nichodemos of the University of Boldosbosko, for which the scientific world would be eternally indebted to her. She then conducted me through a path to the verge of the forest, and was just going to part from me, when I thought that this poor creature, not having much resolution, might possibly confess to these villains what she had done. A number of conflicting thoughts arose before me. I called to mind my treatise '*De formâ sive configuratione*, &c.' which I am now preparing for the

world, and the irretrievable loss that science would sustain, were it never concluded. To finish this was the great object of my life; for the love of my country and the welfare of the world have long been my predominant passion. Compassion, it is true, came in the way, but the opposite organ prevailed; so drawing out my pogniard, I plunged it at once into her breast. The unhappy creature cast up her dying eyes on my face. I kissed her as she closed them for ever, and stifling every other emotion of weakness, I hurried from the spot, and thanked the gods I had done my duty."

The speech of the philosopher filled my mind with the greatest horror; but from the conviction that everything that is done in the world, proceeding from the impulse of the moment, must necessarily be for the best, I learnt, by degrees, to stifle my natural sentiments of

horror and aversion at what I saw in the conduct of others. My feelings, it is true, often told me that their conduct was bad, but the philosopher assured me, that I ought never to allow my feelings to interfere with my reason.

CHAPTER VI.

I BEGAN to think it was a great honor to be acquainted with a philosopher, who was guided by his reason rather than by his feelings; who could talk of moral and physical good with the greatest ease imaginable; and who, after being nearly shot through the head, bound with cords on a mule, and having had six ribs broken at the bottom of a deep well, had no doubt but that everything in this world was for the best. I determined, if possible, to cultivate the friendship of this great man, and to ask his assistance to shew me all that I had come to see in the University of Boldosbosko.

This famous university, as I have before mentioned, was the preparatory school for all the youth in this country, previous to their inauguration at the Collegio Scalpellarithmico. It was, in fact, the nursery for all the trades and professions in the kingdom; each young man being brought up to that one for which the particular organs of his head shewed that he was most adapted. It was at first customary to cultivate only one or two particular organs, according to the purposes required; but some inconvenience arising from this, the practice was abolished; the circumstances of which it may, perhaps, be not superfluous to relate. A rebellion having broken out in a distant part of the kingdom, which was rather an unusual occurrence, it was necessary to send a political embassy, to bring about some amicable adjustment. But here a dilemma arose. None of the officers of state

about the king's person, though well versed in matters of diplomacy, had the courage to expose their persons within the enemy's country; and none could be found among the military ranks, who had the slightest share of political talent, or who were capable of conducting the management of an affair of such nicety. In the one party, to speak the language of the court, the diplomatic organs of the head were deficient; in the other, they had too great a preponderance. The whole country was in confusion; for the state was in imminent danger, and none could be found who possessed a union of the qualities necessary to extricate it from it. Upon this, it was thought expedient to adopt some other course, to prevent the recurrence of a similar accident; and a regulation was accordingly framed, for raising a body of military diplomatists, by a matrimonial connection between part of the military and

political classes of society. From this union arose a military secretary. The senatus academicus of the college afterwards suggested, that the same experiment should be tried with the other departments of government, and the result, according to the general opinion of the country, has been highly creditable to the foresight and penetration of that learned body. In consequence, the academy laid down a code of institutions, on the composition and cultivation of every species of political intellect, which has proved of singular benefit to the nation. For it was afterwards apparent, that in particular offices of state, a combination of one or more species of talent became necessary, which, in the ordinary state of things, could not be compassed by one individual; to obviate which inconvenience, they selected, according to circumstances, the most famous members of those classes of in-

tellect in which a conjunction was desirable, and by intermixing their families, have formed some very rare compounds of wit and intelligence.

In this manner was brought about the custom of producing the executive and legislative officers of government, from the amalgamation of certain qualities in the human head; and such is the origin of that famous code of laws, which, as I before observed, regulates the proportion of every species of talent which the brains of the servants of government must exhibit, before they are eligible to the situations to which they aspire. This very profound work (of which the best edition is by that erudite man Dr Nichodemos), reflects high honor on that gentleman, and the learned body to which he belongs; and justly deserves, in the highest sense, the title of the law of nations. It developes, in the fullest manner, the principle of producing efficient officers

for every department of church and state; it points out the nature of these compound qualities in the intellectual system, which particular situations may render necessary, with the proportions requisite for persons in every capacity and rank of life; and lays down a more enlightened system of government and jurisprudence than the world to which I belong can form any adequate idea of.

The university at which all these things are managed is a very noble structure, and is supported, in some measure, by government, who allow all persons in the kingdom to send their sons there at eight years of age, which affords them a certain introduction into the world. It is divided into two different compartments; one for those destined to manual labour, and the different trades and mechanical arts; and the other for those who are afterwards to take a share in the management of the affairs of state.

The following was the form of entrance into the lower class, or that of mechanics, which was by far the most numerous division of the school. Having ascertained the predominant organ in the boy's head, the particulars of the examination, as in the higher college, were registered in the books of the society, and it was immediately determined to what walk in life he should be educated. Those who had large protuberances in the parts of time and number, were marked down as watchmakers and accountants; those who shewed a disposition for harmony and time, were destined to be musicians; and others, who were inclined to secretiveness or cunning, were set apart for police officers; the combative and destructive classes, were destined for soldiers; a shew of the principle of constructiveness, led the way for coachmakers, carpenters, or tailors; whilst wit, individuality, and imitation, gave

rise to lawyers, fiddlers, and mountebanks; the organ of conscientiousness was supposed to be best for an attorney's clerk, the organ of firmness for a jailor.

In this manner the whole professions in the kingdom were supplied with men of the most certain and undeniable qualifications; and as in the whole world the just proportion of males and females has been reasonably pointed out as a singular mark of the wisdom of nature, so it was found that, in this institution, the number of persons in every condition of life exactly adapted itself to the demand; which analogy is, to my mind, a more satisfactory proof than any other of the reasonableness of the system.

The mathematicians of Cranioscoposco had invented a machine which determined, with such great exactness, the size and proportion of every organ, that calculations could be made, with perfect ease, to the fraction of a barley corn. One

important use of this will be seen when I describe the higher department of the school; another purpose, however, was in its application equally useful. It was a well known fact, as had been proved by a series of experiments, that there was a gradual growth and increase of the cranium up to the sixteenth year, the period when it was supposed to be perfect, and the ceremony of scalpellarithmico performed. But not only was there a gradual expansion of the skull in toto, for the particular part, whose developement was most attended to, always increased in proportion. Hence arose a certain rule for judging of the industry of each boy. The skull was examined every Saturday night, and those who were found to be deficient, were invariably whipped on the Sunday morning; those on the contrary, who had made the greatest progress, were praised and caressed; and, in a more general exa-

mination, at the end of the year, the boys in whom the amplification was found to be the largest, were proportionably rewarded; being classed according to the various degrees, or as they were technically termed, manifestations of merit. The advantages of this methodical discipline were undeniable; it secured to the industrious boys the certain rewards of merit, and an exemplary punishment to the idle; and the mathematical instrument was made with such extreme nicety, that there could be no possible mistake.

The management of the superior part of the school was a much more intricate and difficult business. Here was to be moulded the genius of men who were to fill the most important offices of state; judges, senators, doctors of law and physic, the secretaries of state, the counsellors of the army and navy, the lord

high chancellor and the treasurer of the realm. In each of these were to be here formed, developed, or modified, the organs of those important faculties, which were afterwards to be employed to guide the helm of the state and to give laws to a mighty empire. What indescribable mischief might here arise from the smallest error in calculation! Suppose that he who should afterwards sit upon the bench, possessed, by some fatal mistake, an enlargement of the organ of destructiveness. Conceive him passing sentence of death indiscriminately on the just man and the robber, and following with unrelenting cruelty the execution of his victims. Suppose the soldier to be sent forth into the world with the organ of fear, or a doctor with that of blood-thirstiness.

To obviate these inconveniences, the table before alluded to was drawn out

for the guidance of the professors, in which the acquirements requisite for officers in every department of government, with their several proportions, were accurately determined. Thus dividing the head into four principal parts; a justice of the peace was to be so formed that he might possess three-fourths of the organ of mercy, with one-fourth of caution. A minister of finance was to be furnished with one-fourth of number, one of parsimony, and two of discretion. Those destined for the army and navy were to be equally endowed with bravery and circumspection. The tax-gatherer was to have three-fourths of forbearance, with one of firmness; the lawyer one-fourth of wit, with three of honesty. Ministers and members of parliament were to avoid the organ of steadiness and consistency of conduct, as incompatible with the administration of public business; and elo-

quence, and the love of their country, were to be the characteristic features of their minds. Ambition was to be checked in all heads; charity and devotion were to form a part of all, but to be particularly prominent in members of the church. The prime minister was to have the developement of no other faculty than that of common sense; and the king alone was to have the whole organs equally distributed.

In a general point of view, in every servant of government, the moral qualities of the mind were always to have the predominance. For it was supposed to be much more essential that those entrusted with the peace and happiness of others should be good men, than men of abilities. Justice, therefore, religion, impartiality and benevolence, a love of God, and a zeal for the welfare of their country, were to be the distinguishing

features in the heads of senators; and those who were remarkable for talent, but deficient in these, were considered, in proportion to their talent, to be the more inimical to the welfare of the state.

CHAPTER VII.

After I had sufficiently examined the lower departments of the academy, the superintendent proposed, if my time would permit it, to shew me the schools of natural history and experimental philosophy. The latter of these is conducted on a very liberal footing. In it a number of boys are annually brought up, at the expense of government, for the purpose of making sundry experiments on their pericraniums. It went very much against my feelings to see the heads of these poor lads mangled and cut about in every direction, which, however, I dared scarcely mention in public, as I knew it

would be looked upon as a very impertinent affectation of sensibility. The philosopher assured me that everything was for the best, and that this practice, among others, was useful in promoting the study of natural history, and served, in an incredible degree, to promote the sum of human knowledge. To object to any means, by which such important ends were accomplished, necessarily shewed a very weak and narrow mind.

The first of these apartments into which I was introduced, contained those who were monomaniacs, or persons partially insane, and was under the superintendence of that learned gentleman Dr Squilini, whose name I have already had occasion to mention. It consisted of individuals, a certain part of whose skull was deranged, while the remainder was perfectly entire. The remedy for this consisted in rubbing the part diseased, or the organ which was deficient, with a

lotion of a certain stimulating nature, which, as he told me, had quickly the effect of raising it to its natural height, and of restoring it to its original energy. The theory he admitted was still in its infancy, and had been looked down upon with contempt by many of his countrymen. "But, sir," he added, "it would be well to remember that the most important discoveries the world has known, have been, in their days, the subject of the opprobrium and ridicule of mankind. Witness the lives of Socrates, Pythagoras, and Aristotle, who, as I am told, met not in their days with the praise they have since obtained. Envy, signor, detraction, ignorance, and prejudice are, alas! to be found in every country."

The first patient I espied was a lad sitting in the corner of a room, who, though a boy of towardly parts in other respects, had not the least power of distinguishing either form or sound. When

I first saw him, he was diverting himself with beating two sticks on a cheese, which he was persuaded was a drum, for he had been in his youth remarkably fond of music. I am told that he would sometimes mistake an apple-dumpling for a piece of bread, or a beefsteak for a dry potato, and would not know the difference till he tasted them; but of this I can only speak from hearsay.

The next we came to was an elderly gentleman, who had been in his life-time a great grammarian, but in the exercise of these powers had so much overstrained the organ that it had become as flat as a pancake. It was, however, soon raised with the help of the stimulating lotion; and the learned man continued his labours for many years with increasing celebrity. "With your leave, doctor," said I, "I should like amazingly to take home with me a small quantity of this drug: it will be an inestimable addition to my father's laboratory at Padua. The world, it is to

be hoped, when I return to it, will not certainly be so barbarous as in the days of Socrates and Aristotle." The doctor very politely complied with my request.

The next I came to was a very lamentable case. It was that of a young woman, who had lately lost the use of the organ of affection. When I entered the room, she had got a pig, three months old, on her lap, which the poor creature caressed in the fondest manner, and called him her dear little Joe, her sweetest pet, with other terms of endearment. But when her own child was brought to her, the infatuated mother would not so much as turn her head to look at him. She said she was quite happy, and only begged us not to trouble her any longer. The application of the lotion was very effectual. Next day the organ of philoprogenitiveness shewed to great advantage, and the infirmity never again returned on her.

The next man whom I came up to was platting a little gilt ornament, which, as soon as he saw me, he placed on his head, and told me he was the king of Tartary. He said, that a neighbouring sovereign, on the banks of the Bosphorus, had lately made an excursion into his dominions, which he was just then setting out to repel. It was very evident, that the organ of pride in this man's head had met with some derangement; and on enquiry it was found, that he had been thrown from his horse, and had actually alighted on that very spot, which, coming in contact with a broken bottle, had been much injured. He was a sensible enough man in other respects. The learned superintendant no sooner saw the seat of the malady, than he applied a plaister of an emollient nature, and desired that he should be put to bed, and fed on bread and water. He awoke next morning considerably

better, and on the second application was quite recovered.

Besides these, there were a number of other cases equally interesting and instructive, but which, for the sake of brevity, I have not here particularized. Before I left the room, having an eye to my future practice at Padua, and being willing to make the most of my time in this gentleman's company, I described to him the state of the art in my own country, and particularly the number of persons who there laboured under insanity. At this, however, he seemed not at all surprised, for he shewed me very plainly, that the greater part of them might have been easily cured, if the organ affected had been separated from the others, before the disease had spread itself through the whole head. He assured me, that a person might live very comfortably with but a small number of organs, those that remained being

generally sufficient for most purposes of life; and he mentioned to me a particular friend of his, who lived for a long time very respectably in society, though, from some misfortune or other, he had only twenty-six faculties left in his head. I expressed my thanks to this learned man for the discovery, which I told him, I should certainly impart to the faculty of my own country, whenever I returned home.

In the next apartment that I came to, was a philosopher, who, for five years past, had been making experiments on a boy's head, who had a wonderful turn for astronomy and the mathematical sciences. He assured me he had observed some very remarkable phenomena in this lad's head; among other things, that his astronomical organ invariably rose and fell with the change of the moon, from which he had contrived a very ingenious and ready method for the

calculation of tides, which, in a few years more, he should give to the world. In the mean time, nothing could be more convenient to the boy himself than the possession of such a faculty, which he always carried about him, and could at any time apply to use.

In the same room, at the further end, was to be seen a gentleman who sat on a stool, wagging his head like the pendulum of a clock. This unhappy man had been by trade a tailor, but the philosopher, observing that the organs of constructiveness were situated on each side of the fore-head, and that in his work the man habitually moved his head accordingly, had instituted thereon sundry experiments, from which, by adjusting these powers to a proper equilibrium, and setting him to work, he had no doubt of arriving, before long, at the true principle of perpetual motion. I left the man, by way of present, a housewife,

containing some needles and thread, and a pair of scissors, which only made his head wag the quicker.

I was a good deal amused in the next chamber we came to, where another philosopher had arrived at very great skill in curing several patients at the same time by the mutual interchange of the parts affected. The manner in which he accomplished this was highly ingenius: when a lad was brought into the institution with an overgrown organ, it was his custom to amputate the part that was exuberant, and insert it, with a great deal of skill, into the head of another where it was more required. In this, he assured me, there was no manner of difficulty: in confirmation of his doctrine he pointed out to me the wonderful analogy bêtween the brain and spinal marrow, and the fibres and shoots of a tree, from which he showed me very satisfactorily that man was little more

than a tree with the power of motion. The advantages of engrafting plants had been well known to the world for many ages, and he wondered that an analogy so very evident had never before been extended to the human brain. He shewed me a boy who came into the academy with a very dull and obtuse skull; but he had grafted on the right side of it a large portion of the organ of ideality, which had shewn itself in a very beautiful and well turned epic poem, which was now in the press. Another young man had been inoculated just over the eye with the organ of music: for it was found he could not beat time to the most common tune. In the course of a week he had completely mastered the gamut, and before a twelvemonth was over had composed an opera, which had a great run in the Cranioscoposco theatre.

When I told this learned gentleman that the physicians of Europe inoculated

only with a view of *producing* diseases, he thought this a very great perversion of the art; and firmly believed that some evil genius must have influenced the mind of the man who could have invented so barbarous and diabolical a contrivance. He hoped, that even in the world below, prejudiced as the inhabitants seemed to be, the time would yet arrive, when mankind would see the propriety of inoculating good qualities into the human frame instead of bad ones. As for the process I had seen, he confessed, with no little pride, that he was the first person who had suggested it to his own countrymen; and he had no doubt, after a short time, that he would bring the art to unparalleled perfection.

In reply, I told him, I had little doubt of his success, which would rank his name among the first benefactors of mankind, and ensure to him the eternal

gratitude of posterity. The only possible obstacle that I could see in his way, was the inordinate vanity of the world, who are too often inclined to think that their own heads are as good as those of any other persons, which might at first make them unwilling to submit to the experiment. I recommended him, in furtherance of his plan, to apply to government, to flatten all the vanity bumps in the nation, which would wonderfully facilitate his views.

I will only further add, in reference to this part of the establishment, that independently of these living subjects, the schools derived great advantage from the study of the heads of those that died; for every one in the kingdom is, by law, obliged to bequeath his head to one or other of these institutions, so that very few persons are interred with their heads on their shoulders, and that only clandestinely. And I may here, by the

way, mention the history of two great factions which had divided the kingdom for many years, and had like to have proved fatal to the liberty of this country. These were the Slicers and the Unravellers: the former maintained that the dispositions of the dead man were best brought to light by slicing his brain, the others (such is the infatuation of mankind) obstinately determined to unravel it like a skein of thread. These factions tore the country with broils and civil wars for several centuries, and caused an infinite deal of bloodshed and anarchy, which I will not be tedious in describing. Some of the best blood in the kingdom has been spilt in defending the rights of their ancestors; and as each party took a pride in proceeding with the skulls of their fallen enemies according to their own machinations, many a head of a noble family was sliced and unravelled

alternately, in complete variance with the wishes of its proprietor. These sad dissentions were only put an end to by a prince of the unravelling faction being placed on the throne. Some ages afterwards the opposite party, for a time, got the ascendancy; but though the grandfather of the present monarch was a slicer, it is thought that the unravelling party have now a decided superiority in the state.

Dr Nichodemos, by whom I was informed of these particulars, had been so polite as to accompany me throughout in my examination of these apartments. As we walked together through the long gallery that communicated with them, he begged me to bear in mind the wonderful facts that had come before my observation. "The whole of our philosophy, signor," said he, "is supported by *facts*;" and so saying, he introduced me

into the chamber appropriated to the use of comparative anatomists.

This was a noble room, two hundred feet long by eighty wide, and filled with many tables, at each of which one of the anatomists was at work. I computed there could not be less than four hundred present; besides a vast collection of all manner of beasts and birds, which were confined in cages round the room, and supplied to those learned gentlemen at the expense of government.

The first I came up to was employed in extracting the destructive organ from a cat's head. The operation being finished, and a mouse placed before her, she took it gently up in her paw and licked it all over, apparently with much tenderness. The mouse, on getting on its legs, ran immediately under an adjoining table, where another gentleman was employed in inserting the same

organ into the head of a lamb, who no sooner saw the mouse than he devoured it without remorse.

An anatomist, a little further down the room, who was also a great architect, was extracting the organ of constructiveness from a spider's head, in which, he said, it was much more fully developed than in any other another animal that was known. Another had been employed for three months on the head of a musquitoe (a common animal in that country): in comparing it with that of a famous murderer who died about that time, he had found in both heads a strong degree of the organ of bloodthirstiness.

I had not gone much further when a young tiger came running towards me, at which I felt rather uneasy, till my guide assured me his destructive organ had been completely extracted a week

before. Her majesty the queen keeps a number of these animals in her park, who, having gone through this operation in the anatomical school, herd with the cows and deer, and eat apples from her majesty's hand.

I was just leaving the room when a gentleman begged me to step aside to look at the head of a frog he was then dissecting, in which he had found the organ of locomotion in a very perfect state. At his right hand lay a cast in plaster of Paris of a grasshopper's skull, which he had made for the purpose of examining its saltatory organ. He assured me he had found a perfect fac-simile of it in the head of an eminent dancing-master who had but lately died. The same person, a year before, had made some curious experiments on the head of a cock-chafer, where the organ of circumspection was very remarkable. He

proved to me, beyond a doubt, that this organ did not originally belong to that species of animal, but was an hereditary quality, which had gradually manifested itself from the time that boys became acquainted with the cruel practice of spinning them on needles.

CHAPTER VIII.

Not many days after this, my friend the doctor called one morning at my room to inform me that the business which had brought him to the university being completed, he was ready to return to the capital. "If it is your wish, signor, to remain no longer here, we may make the journey pleasantly enough together: and in order to diversify the road, we can follow another route, by which also we shall escape that ugly forest, and pass through a more populous and cultivated part of the country." I willingly consented to the doctor's proposal, and having made ready our knapsacks, we

took our departure from the University of Boldosbosko.

"Doctor," said I, as we began our journey, "you are probably acquainted with Don Felix Ronaldo, the lord chamberlain of the king's court: that noble gentleman, who, as I am told, passes also for a scholar, was so good as to give me an insight into some of the tenets of the philosophy of this country. His lordship, I am assured, is a most orthodox follower of these points. You, doctor, I know to be too great and too wise a man to be guided in such matters by the opinion of others. Tell me, in good faith, do not you agree with me that there is, after all, such a thing as free-will?"—"Me, sir!" said the doctor, with the utmost astonishment; "Do you take me for a free-thinker? I would have you know that my organ of veneration is at least three-seventeenths larger than any other in the University of Boldos-

bosko. I should like very much, young man, to clear up your doubts on this subject, which I should have unquestionably done before this, if my discourse had not been interrupted by those cut-throat rascals who put us two honest men in durance in yonder great forest, and had nearly deprived the world of the treatise, '*De forma sive configuratione.*' When that inestimable work is completed, you will see it proved beyond all doubt that nothing in this world can possibly happen otherwise than it does happen; the truth of which great principle, if you will listen a while, I will proceed to explain to you in a logical manner, making, at the same time, allowance for that *vis inertiæ* of your understanding, which necessarily clings to you from the land of your birth."

"You must know, signor, that in the material world, it is admitted by all men, that there is a necessary chain of

causes and effects, and that the same event is invariably produced by the same cause, and cannot possibly be otherwise. If one billiard-ball is impelled in a right line by another, it will, from necessity, be driven forward in the same direction; and if I let this stone drop from my hand, it will, beyond all doubt, reach the ground; and so it will be, however often I repeat the experiment. From the constant concurrence of these and similar circumstances in the physical world, mankind have come to the conclusion, that certain events invariably depend upon others, inferring therefrom a necessary connection between the cause and effect. Such, signor, is the nature of necessity in the physical world; but you possibly have never heard the same analogy extended to the intellectual system. It is a beautiful principle in philosophy, to be enabled to reduce to general laws those phenomena,

which by the vulgar are supposed to depend on various and independent circumstances."— "Such a conclusion has been drawn," I said, "by a certain modern philosopher in my own world, who excited some attention in his time.* He maintained, that the actions of mankind were as necessarily dependent on certain established causes, as any phenomena in the material world; that everything we think or do is the necessary consequence of the motive that preceded it, and that one man knocks down another, poisons a second, and gives the lie to a third, with the same absolute necessity as the needle inclines to the north, and a ripe apple falls to the ground. The only thing," he adds, "which makes mankind unwilling to assent to this doctrine, is the great variety and hidden nature of the operations of the

* Signor Balscopo probably alludes to Mr Hume. —Note by the translator.

mind: but it is his opinion, that if we could trace the motives that give rise to an action, as well as we can trace the causes which influence the external operations of nature, we should find, that the event which follows, is altogether as necessary, and beyond our control, in the one case as the other."—"My objection, doctor, to such an argument is, that it rests altogether on hypothesis; for since the dispositions of mankind, and the several motives which influence their conduct, are so various and complicated, it is clear that the laws on which they depend can never be brought with any certainty under our actual observation."—"It may be so," replied the doctor, "in your world, but it is to be hoped such ignorance will not always prevail. Here, however, thank heaven, we have so much better an opportunity of judging, from the appearance of the skull, of the dispositions of man-

kind, that the difficulty you apprehend is entirely removed; and what your sagacious philosopher, by the strength of his own penetration asserted, is, in this country, confirmed, as all our doctrines are, by *facts*. Facts, signor, and facts alone are the sure foundation of all philosophy. From the accuracy to which our mathematical instruments have been brought, the slightest modification of disposition may be observed, and the motives of human conduct be fairly scrutinized, with the greatest certainty imaginable. The proof of this, signor, is very easy; and from what I will now shew you, you cannot any longer deny the conclusion, that volition is merely a negative term, a word of vulgar import, but of no real meaning; that, in fact, the actions of human beings are necessarily determined by causes independent of themselves, and proceed on principles fully as certain and regular as attraction,

cohesion, or gravity, or any other laws in the physical world."

While the doctor was arguing in this manner, a little ragged boy had been running after us, begging for charity. He protested that he had ate nothing for two days, and was nearly perishing from hunger.—" Here, my little fellow," said the doctor, pulling a loaf of bread out of his wallet, " you have ate nothing, you say, for the last two days: here is something that will serve you for dinner and breakfast for the two to come." The little urchin's eyes glistened with expectation, as the doctor set down the loaf on a stone by the road side. " But, stop a moment," added the philosopher; and taking out another loaf, he reduced it by the help of his mathematical instruments to the exact size of the first. Then, measuring in the opposite direction the space which separated him from one of the loaves, he laid down the other

with great precision on the ground. "Run your ways, youngster," said the doctor; "you may take which you please." But, to my great surprise, the boy, instead of running for the bread, sat down by the road side and began to cry. "You have here exemplified," said the doctor, "that great and important truth, that there is no such thing in this world as free-will. If that boy had a spark of it about him, he would now satisfy his hunger: but the two loaves being reduced to the same dimensions, (thanks to the justness of our mathematical instruments!) two equal causes acting at the same time on his hungry pericranium, he is necessarily reduced to a state of inaction." The doctor continued to enlarge on the subject for the space of two hours, when seeing that the poor lad would die for hunger, I cut off a slice from a cold brisket of beef, and throwing it to one side, the scale

was immediately affected, and the boy scampered off to his dinner.

"You shall have one more proof of this," said the philosopher; for, just then, an old soldier with a wooden leg was passing by the road. "Hark ye, my friend," said the doctor, "if you will take this letter to yonder farm-house, that lies due north from this, but half a mile off, the lady there will give you a dollar for your pains." The soldier was on the point of starting on his errand. "Stay, old fellow," said the philosopher; "here is a dollar I have got in my own pocket. I have dropped my walking stick exactly half a mile from this spot, and the road lies west. You may either go for that, or take the letter: which will you do?" Upon this, the old soldier, to my infinite surprise, hobbled off in a diagonal line to the north-west. The philosopher, as he went along, pulled from his pocket a

copy I had given him of Newton's *Principia*, and read aloud :—" *Corpus viribus conjunctis, diagonalem parallelogramme eodem tempore describit, quo latera separatis. Si corpus dato tempore, vi solâ M in loco A impressâ, feretur uniformi cum motu ab A ad B; et vi solâ N in eodem loco impressâ, feretur ab A ad C; compleatur parallelogrammum A B D C, et vi utráque feretur corpus illud eodem tempore in diagonali ab A ad D.*' He was a great man, that Newton of yours," said the philosopher, " but he would have been a much greater one, if he had extended his principle somewhat further."

By the time he had finished, the soldier had arrived at a certain point, when, stopping short, he looked first at the farm-house, and then at the walking stick. " He has arrived now," said my friend, " at the end of the diagonal line, to which the united force of the two dollars has propelled him. The farm-

house and the stick incline his mind to different directions, and there you may safely conclude he will remain till dooms-day. In fact, on returning that evening, we found the soldier in the self-same spot. "A to the north," said the doctor, "plus B to the west, will always fetch the point C in the diagonal, unless some extraneous force D impels to another direction: that is to say, A plus B, divided by D, is equal to C minus D."

This is a very wonderful discovery, thought I, as we continued our journey. "It is the most indisputable proof," said the doctor, "that volition, or by whatever other name it is known, is but a chimera; that an insuperable necessity overrules all our actions, and that the relation of cause and effect pervades the whole intellectual world as well as the material one. But if you look even to the earth from which you come, you will

find that the whole of mankind there do indeed subscribe to this doctrine, though they do not choose to acknowledge it. Ambition, honour, love, friendship, avarice, and pleasure, with a thousand other passions, sway the opinions of the world, and have been the sole incentives to every action from the beginning of the world. In the influence which they hold on human conduct, there is a certain uniformity, without which society could not be held together. For if no regular principles existed, by which mankind were guided in the transactions of life, it would be impossible to draw any inference of what is to be expected from the conduct of others. But of the reverse of this, every day of our lives gives proof. The countryman, who takes his eggs to market, recognises the principle that there is a certain uniformity in the wants and desires of mankind, from which he calculates with

certainty on the sale of his produce. He sees not, (though philosophers do) the form of head which induces the customer to buy his goods, but his very gross instinct teaches him, that they will in some way be sold. The prisoner, pent up in his cell, is conscious that there is no possibility of his escape, and knows full well, that the inflexibility of his jailor's disposition is as great a bar to his freedom as the stone and mortar of his prison walls." *

"It appears to me, doctor," I replied, "that you confound probabilities with possibilities; and that you take that to be absolute necessity, which, for the argument's sake, need only be a general likelihood. The countryman who goes to market depends on the general propensity of his customers to buy his eggs; but he does not for a moment suppose

* See Hume.

that each man is not at liberty to purchase or refuse them as he pleases, so that, though there be a probability, and a very great one, for the sale of his eggs, it does not amount to a physical necessity. In like manner, the prisoner may believe that it is highly improbable his jailor will allow his escape, but still his doing so is not strictly impossible: and if the captive were to make the attempt, but had neither tools nor money to assist him, he would rather try to effect his purpose through the jailor, than beat with his fists against the walls of his prison."—"Not if he had studied phrenology," said the doctor: "he would then be able to measure the organ of firmness that opposed his freedom, which would clearly demonstrate the impossibility of his escape, and the utter fruitlessness of all his endeavours. He might indeed observe some rise in the benevolent organ of his jailor; but if that of firm-

ness, as is most likely, had the preponderance, he might then be assured, that the impossibility of his escape would be as powerful and insuperable as any physical impossibility in the world; and he would wisely seat himself down, and be content."—"This reasoning, sir," I replied, "is very cogent; and it is much against my inclination that I venture to oppose any further scruples of mine to the opinion of a philosopher, who has spent seventeen years of his life in the University of Boldosbosko, who so clearly proves that free-will is all a chimera, that an inevitable destiny has fixed for ever the actions of mankind, and that there is a necessity for everything that happens, which could not therefore possibly happen in any other way. But I have still a slight difficulty remaining, which inclines me, after all, to have some idea that there is such a thing in the world as free-will; and that is my own

feelings."—"Feelings, my good sir!—fiddlesticks! Do you suppose that your ill-lettered feelings can have any weight in the argument, that A plus B divided by D is equal to C minus D. Truly, Signor Balscopo, it is but too certain that you are no philosopher. Clowns may be guided by such motives, but a young man, who has had the advantage of a liberal education, and prefers the testimony of his feelings to that divine argument above mentioned, I hold to be little better than a madman. It is, indeed, somewhat difficult to impress this doctrine of necessity on the minds of the vulgar, who are, alas, more apt to be influenced by their feelings, than by the lights of philosophy. It is a hard task to make them understand, that all which happens, whether good or evil, co-operates in forming one perfect and harmonious system, the several parts of which have been pre-determined from

all eternity. Their gross intellects can scarcely comprehend that what they erroneously believe to be their own choice is merely the determination of their *cerebra* and *cerebella*, the form and operations of which a higher power has pre-ordained.—See you that turnip in yonder field? Believe me, signor, the shape of that turnip, and of your head, was known to the gods at least five thousand years ago. But you, yourself, I fear, are still in lamentable ignorance of these matters. You pray to heaven, as you tell me, to make you a better man; but think you that your entreaties will change its immutable purposes? You see the thief praying to his God that he will preserve him from the sin of robbery. If he had looked at his honesty bump, he would have known it to be useless. Or to what purpose does yon fellow utter his needless lamentations over the dead body which his poniard has

just now entered? Is he so blind, that he cannot see, in the shape of his skull, the pre-ordination of heaven? The murder, no doubt, has answered some wise purpose. Is it for him to lament that he has fulfilled it? If the gods, Balscopo, in their wisdom, should think fit that my friend be deprived of his horse, and have endowed me with the organ of stealing,—if I should chance to feel the inclination, is it for me to frustrate the designs of their wisdom? Let me rather steal the horse, and be thankful. Resignation, my good friend, to the will of heaven is the first principle of all religion."

"But these," continued the doctor, "and other sublime truths, are to be acquired only in the University of Boldosbosko. If you had there had the benefit of instruction, you would have learnt that there is a fixed and immutable necessity for everything that happens in

the world. That there is a continued chain of cause and effect from the first and original cause of all things to the most minute volition of the human mind. That the gods, by whom this wonderful system was first set in motion, have so formed the heads of the world, that the actions which spring from them may best accord with the harmony and perfection of this universal system. It is they, signor, and not we, who are the essential cause of what we, in our vanity, ascribe to our own free-will. It was they who formed the heads of your Newtons and your Montesquieus. It is they who have foreseen, predisposed, and intended those actions which mortals rashly call criminal; but which are, in fact, the wise and benevolent dispensations of those immortal beings who cannot err. It is impossible, methinks, you can have anything to urge against this argument."

"It has been the opinion," I replied,

" of a wise philosopher of my own country, that all learning is false, which is not conducive to some useful purpose. If the point, which you wish to establish can be shewn to be, as beyond all doubt it is, a subject which human comprehension cannot embrace, the discussion of it will always prove to be fruitless and unsatisfactory. The most obvious proof of the reality of free-will is, that the exercise of it is so essential to our nature that it could not exist without it. There is, and always will be, a certain class of actions to which the mind attaches blame; and there are others which involuntarily raise a feeling of disapprobation; and such emotions are by no means artificial, but as all mankind in every state of civilization acknowledge, are the innate principles of the mind. The conclusion to which your doctrine leads, being in contradiction with this which is the first and well known principle of

our nature, that doctrine itself must consequently be erroneous and absurd; but not only is the doctrine erroneous in itself, its effects, like those of most false principles, are to the utmost degree pernicious. These effects, indeed, since the operation of them is incompatible with the present constitution of mankind, can never be fully verified in practice; but, as may be seen in some parts of that world from which I come, they have in some degree swayed the belief, and influenced the character of ignorant nations. And I may add, the more forcibly the belief of them has prevailed, the greater has ever been their influence in destroying the very essence of human virtue, in blasting all the nobler and vigorous virtues of the mind, and introducing in their stead a feebleness of character and imbecility of thought, with the grossest superstition and ignorance. On this account, therefore, the doctrine

is both unreasonable in itself, and fraught with the worst consequences in its operation. It induces mankind to place an inordinate faith in the agency of supernatural powers: it enfeebles, therefore, the springs of human action; paralizes the exertion of industry; and destroys that force of mind, self-confidence, and energetic pride, which have led mankind to the noblest discoveries, and raised some among the kingdoms of the world to a pre-eminence in the scale of creation, and to a standard of intellectual excellence, to which those who profess a belief in this doctrine of necessity have never yet attained."

"It is your opinion then," said the doctor, "that the gods have no foreknowledge of what is to take place in the world?"—"On the contrary," I replied, "there is every reason to believe that they have such foreknowledge."—"How comes it then," he answered me,

"that they do not prevent the occurrence of those numerous events which you call crimes?"

"That power," said I, "by which the world is created, has imparted to mankind the faculty of free-will; because in the exercise of it, and in the power of chusing between good and evil, consists, it may be supposed, the greatest happiness that our nature can enjoy: nor, in the present constitution of our being, could there be any happiness where there is no evil. But this liberty of action is undoubtedly circumscribed by certain limits, beyond which it cannot proceed. The insuperable certainty of physical laws, the period of man's life, and the limited extent of our understandings, show that there are certain boundaries beyond which human efforts cannot advance. In this manner, the great events of the world, the fate of nations, and the general issue of the great scenes of life,

are certainly over-ruled by a higher power; but the particular parts we act therein depend upon ourselves. There is a game, doctor, in my country, which is called hazard, where the success of the player depends entirely on chance: and there is another game, which we call chess, where the result is determined altogether by the skill of the player. If I were to subscribe entirely to your doctrine, I should be like one who played at the first game; but if I were to deny all super-human providence and care, my conduct might then be compared to the second. But, doctor, we have also a third game, which is known by the name of backgammon, where the chance is not in our power, but the playing of it is;—and such a game is human life."

CHAPTER IX.

My conversation with Dr Nichodemos was interrupted by our arrival at the margin of a wide river. The shore on the side which we approached gradually shelved to the stream; but the opposite bank was bordered by high mountains, clothed to their summits with a variety of trees and brush-wood, while the river, gaining force from a rapid descent, and from the rain which had swelled its waters, was precipitated down its channel, in a noisy and foaming stream, as far as the eye could reach. A little bark was moored near the spot on which we stood, the master of which came up to us and

offered to convey us to the opposite shore. We were nearly completing this arrangement when another boatman made his appearance from the door of a small cottage adjoining. "You are my man;" said the doctor; "come away Balscopo;" and so saying he hurried me into the boat. "What was your objection," said I, "to the first applicant?"—"Nothing particular," replied the philosopher; "but there was something awkward in the look of his head."—"And yet," I observed, "he was a deserving object; is it not rather hard to deprive the poor man of his job merely for the look of his head?"—"Not at all," said the philosopher.

The boatman, with whom we took our passage, was assisted in rowing us over the river by his son, a lad of fifteen years old. As we went along, being a talkative old man, he began to relate to us the history of himself and his family. "It

had pleased providence," he said, "in his earlier days, to bless him with a wife and a numerous offspring: all of whom, however, with the exception of this only boy, had died in their infancy. It became, therefore, the great object of his wife and himself to bring up this favorite child with the utmost care, and to do all in their power to promote his happiness. But alas! whether from the excessive indulgence that had been shewn to him, or from some other cause, he had quite disappointed their hopes. He had fallen into the society of a dissolute and worthless set, who committed all sorts of enormities in that neighbourhood. He seldom, he said, returned to his home till midnight; and instead of listening to the wishes either of his mother or myself, he seems to take every opportunity to thwart our inclinations." The poor old man lowered his voice as he continued; —"Good Dr Nichodemos, you have

been long accustomed to the education of youth; if by your instructions you can do anything to reform my son's behaviour, you will confer a lasting obligation on me, and ensure my warmest thanks. His mother, poor woman, is now dangerously ill, vexed to the heart with her son's conduct; but the boy, engaged all day with his profligate companions, seldom or ever goes near her bed."—"Thou liest, by heaven!" exclaimed the passionate youth, who had overheard this part of his father's conversation; and rushing to the end of the boat, before I was aware of his purpose, he precipitated the old man into the water. I started up in the utmost horror, and being an expert swimmer, was about to throw myself over the side of the boat to save him if possible from his watery grave. "Hold!" said the philosopher: "it is in vain. There is undoubtedly a sufficing cause that the old man should

be drowned: the fates have so determined it, and your arm cannot stop their decrees, which moreover are always for the best."—"Good doctor," I cried, "for heaven's sake allow me to save him!" But while I struggled to effect my purpose, the miserable old man was carried rapidly along by the force of the stream. Finding it impossible to quit myself from the doctor's grasp, I threw out a plank to his assistance; but, alas! it was too late to be of use. "Heaven pardon his crime," were the last words I heard him utter. The waves closed over his head, and I saw him no more.

The first movement of my indignation was to hurl into the river the bloody-minded villain who had perpetrated this horrid deed. During the whole of my struggle with the doctor he sat at the upper end of the boat an indifferent spectator of what was going on. "My friend," said the doctor to me with the

utmost composure, "when you have lived a little longer in this country, you will be less surprised at these events. There was unquestionably, as I before remarked, a necessity that that old man should perish in the manner we have seen; and the lad himself, as I observe, comports himself with becoming resignation, considering, no doubt, that what cannot be repaired is not to be regretted. His organ of anger, of which we have seen so strong an ebullition, must, it is true, have acquired an undue preponderance in the youth's head; but his subsequent behaviour is highly to be commended, and evinces a philosophic turn of mind which is seldom to be found among that ignorant class of people."

While the doctor was philosophizing in words to the above effect, I made my utmost endeavours to propel the boat to the landing place, determined, if nothing could be done for the father, to bring the

son to the proper punishment for his diabolical crime. "To secure the peace of society," observed the philosopher, "which is the proper end of all justice, the youth, I verily believe, ought to be put into imprisonment; but seeing he is a deserving lad, it will, methinks, be a great hardship, should he be subjected to that unmerited misfortune."—"By heavens! doctor," I replied, "your observations are most horrible. If there be any justice in this country, and my efforts can possibly avail, that unnatural wretch shall rue the consequences of his abominable crime."—"He is a fine lad," observed the doctor. "However, do as you think proper. I generally allow matters to take their course: and if all the world were to do the like, I verily believe things would go on much better than they now do." I made no reply; but seizing the young villain by the collar, with the help of two countrymen

who fortunately came to the spot, I tied his hands, and having otherwise secured him from escape, we conducted him in this manner to the next principal town.

An early day was appointed for his trial, which in this country generally takes place within as few days as possible from the apprehension of the prisoner. The judge and the lawyers of the town were assembled in the court, and the philosopher, myself, and the countrymen, were brought in before them. The first part of the proceeding was to take down in writing our several depositions: after this a certain instrument was produced, and our organs of veracity being all exactly measured, their dimensions were committed to paper, and compared with the statements we had made. When these preliminary arrangements had been completed, the prisoner himself was introduced. The examiner laid hold of his head, and

measuring the destructive organ, noted down the particulars in a book. The form of the other principal faculties being in the same manner ascertained, the counsel for the crown began the prosecution. They stated that they had found in the heads of all the witnesses, with the exception of that of Dr Nichodemos, such satisfactory developements of the organ of truth, as left very little doubt of the correctness of their statements. As for the learned doctor, in whom that organ was less manifest, since his testimony tended rather to exculpate the lad, it was on that account the further proof of the commission of the crime. In conclusion, they observed, that the truth of the whole charge was still more fully corroborated by a very large developement of destructiveness in the young man himself.

The counsel for the prisoner denied the accuracy of this conclusion. They

admitted the fulness of the faculty of truth in Signor Balscopo, the principal witness; but they did not consider his testimony so deserving their credit, as that of Dr Nichodemos, so well known in the world as a man of great wisdom and penetration, and of the most honourable and upright character. (The doctor bowed profoundly to the court.) As for the prisoner, the counsel observed, though his destructive propensity had been ascertained to be three-fifths beyond the ordinary dimensions, still the organ of benevolence being a full half larger than usual, and that of veneration two-tenths, the abovementioned organs conjointly bearing a preponderance, proved beyond a doubt, that the destructive power could not have possibly acted in the manner asserted. He referred to the Statute-book, to the 34th act of his late majesty, that two good organs being conjointly larger than one that

was bad, disannulled the evidence of the latter: in confirmation of which, he begged to draw the attention of his lordship to the case of Cardinivers Cardamum, by which he shewed, that the judges in a similar case had entirely thrown aside the evidence of the witnesses, on finding that the good qualities of the prisoner exceeded in the aggregate the veracity bumps of all the witnesses put together.

The opposite party denied the conclusion, and maintained that the case quoted by the learned counsel was quite irrelevant to the present one. If the organs of veneration and benevolence exceeded that of destructiveness, still it was only by one-tenth part; but if they would examine the prisoner's head, they would find that this apparent surplus of good disposition was fully counterbalanced by the organ of anger, of which there was a very great profusion; proving

thereby beyond a doubt the commission of the crime. A neighbour of the old man who was drowned deposed, that his organ of philoprogenitiveness was unusually large; and the learned judge argued very profoundly, that this, from which had arisen too much parental fondness and indulgence, was therefore the necessary cause of the boy's misdemeanour. His lordship, in summing up the evidence, adverted, as usual, to the criminality of those who, in the early youth of their offspring, allow their irascible faculties to acquire so great an ascendancy. At the same time he very feelingly stated the inconvenience which might result to society, if the boy were to be allowed any longer to go at liberty. He concluded, therefore, by observing that he was under the painful necessity of confining him in the town jail, till he amended his manners, a sentence which he had the more regret in pronouncing,

as the old man himself, to whom the misfortune had happened, was in fact the efficient cause of his own death, the punishment of which had devolved on the son, who appeared to be, as far as he could observe, a youth of promising genius, and very commendable behaviour.

After the trial, the judge and doctor Nichodemos dined together, and talked very learnedly of free-will, physical necessity, and predestination. On the following day, my companion introduced me as a friend, he said, of his, of some natural talent, which however was sadly obscured by a variety of prejudices and narrow-minded notions, which it was to be hoped a longer residence in this country would speedily remove. We left this place the following day, and as we went along, the conversation turning on the result of the trial, I expressed my astonishment at the lenity of the sen-

tence, as I had all along not the least doubt but that the villain would have been hanged. "You must be in great ignorance," replied the doctor, "not to know, that no crimes among us are capital. The criminal code of this country is remarkable for its simplicity, and its adequacy to answer all the true ends of justice. It specifies merely the several species of crimes and the particular sum of money which is levied on each of them."—"How!" replied I, "are all crimes then atoned for by a pecuniary compensation?"—"They are so," replied the doctor; "three hundred dollars is the established sum for high treason, two hundred for a murder, but one hundred and fifty for manslaughter; eighty-five is the sum for robbery on the highway; twenty for a pick-pocket, and sixteen for a sheep-stealer. I will tell you in what manner these fines are levied. It is an invariable maxim among

us, as you already know, that the skull after a certain age, by the induration of the *pia* and *dura mater* and the conjunction of the *ossa bregmatis et occipitis* with the *os eithmoides* or *cibriforme*, acquires an unchangeable form, in which the faculties of the mind are for ever afterwards fixed. All actions, therefore, perpetrated after that age, are to be attributed, not so much to ourselves, as to the preceptors of our youth, who having under their care the disposal of our heads before the above ossification takes place, are justly answerable for the result. If any person therefore commits for example a burglary, (for which the fine is seventy dollars,) the government in their wisdom, extending their views to the primary cause from which the evil has arisen, demand the sum, not from the person by whom the burglary is committed, but from those who had the education of him when a boy. In this manner the greater

part of these sums are levied on the University of Boldosbosko. At the same time, for the preservation of the safety of society, and to prevent the recurrence of a similar offence, the immediate malefactor is confined in prison, if it be a murder, for life, but if a less serious crime, for a shorter period. In the mean while the penalty incurred by the university is payable, half to government, and half to the person who suffers through their neglect the inconvenience of this imprisonment. He, however, (the misfortune not being attributable to himself, and therefore no real stain on his character,) is of course visited as usual by his relatives, and holds the same rank in the estimation of society as before."

"That is a very novel sort of justice," I observed. "Your jails, if I mistake not, doctor must be generally tolerably full of prisoners?"—"It is true," said he;

"there is little to complain of on that score:—but the same circumstance on the other hand affords an ample revenue to government; for by this means also we carry on taxation. The contribution, paid by the university into the coffers of government, constitutes the revenue of the state; and is found sufficient for the support of our army and navy, and civil establishment, besides a very handsome sinking fund for the pay of our national debt; for in the beginning of our history, signor, crime, as you call it, was not so fertile, nor the exchequer so full, as in the present day."—"The salaries," I remarked, "and other privileges of your university, must be very liberal, to enable them to support this great expenditure."—"Taking them altogether," replied the doctor, "the pay of the university and other academic bodies amounts to many millions; but all of this, sooner or later, returns in the man-

ner before mentioned into the pockets of government, affording an admirable employment for the circulating medium, and producing occasionally a very brisk influence on the money market. Simplicity, signor, in financial matters, is a desideratum, in which few governments have attained to so great a perfection as this has done."

CHAPTER IX.

We were now travelling in the richest season of the year. The country around was laid out in fair fields and vineyards, and clothed with every kind of production which this fertile land possesses. Husbandmen on all sides were merrily plying their daily occupations in the fields, while their wives and families were sitting in groups at their cottage doors, or busied in their household duties within. The sun shone bright over our heads, and everything wore the appearance of plenty and happiness.

Whilst I was contemplating this pleas-

ing scene, I felt happy for a while to get away from the tiresome conversation of the philosopher, who sauntered behind, meditating on free-will, and physical necessity, and the configuration of the heads of those who passed him. On entering however a small village which lay on the road, my attention was suddenly diverted by a clamorous noise and tumult behind; when on looking round, I saw the learned man encircled by a vast concourse of the inhabitants, both men and women. I immediately retraced my steps, and on approaching this rustic assembly, I quickly discerned the sharp and argumentative tones of the doctor's voice.—"I insist upon it, sir, that you shall play me a tune."—"I can assure you," replied an old man, to whom this request was made, "I can assure you, I never played on a musical instrument in my life."—"Lying varlet!" replied the philosopher, "can'st thou answer me

with such a falsehood. I tell thee, thou shalt either sing or play me a tune: I am doctor Nichodemos, professor of music and philosophy in the University of Boldosbosko, and I have not seen so large a bump as thine for many a day." The old man protested that he knew not a single song, which however only further exasperated the anger of the learned man. "If thou persistest," said he, "in thy obstinacy, I will proclaim to the university, that thou hast hindered Dr Nichodemos in his lawful musical researches. Thou tell'st me, thou canst not sing! and yet I am loth to disbelieve thee; for thy organ of truth is somewhat large; but this is, no doubt, the work of some miserable quack. Thy organ of music is plump and natural; and if thou wilt not sing me a song, by the skull of my father! I will knock thee to the ground." The doctor scratched the left side of his occiput as he spoke, and felt

vastly inclined to do the poor man some injury, when seeing what was likely to ensue, I endeavoured to interpose, and induce the doctor to forego his extravagant demand.

Whilst I was in this manner doing my utmost to reconcile the two parties, two men bearing the badges of office, and armed with long spears, came up, and on discovering the cause of the disturbance, took both the disputants into custody. They were hurried away through the streets of the village, and followed by so great a crowd of people, that I found it impossible to approach them. In this manner they were led to the next town, which was about five miles distant, at the further end of which stood a large stone building, to which the officers appeared to be conducting their charge; but though I made what haste I could to overtake them, I was unable to reach the spot, before the large massy gates, by which they had entered

the building, were closed, and all further access was impossible.

I returned the next day to the prison house (for so it proved to be) with the hopes of gaining admittance, or at least of obtaining some intelligence of my unfortunate companion. The door-keeper told me that he could not allow any one to speak with his prisoners, though I was very welcome to see the interior of the establishment, and to view them at a distance.

As I entered the outer gate, I found the vestibule, which adjoined it, branched off into several narrow and dark passages, which led to the different parts of the building, each division being assigned to a particular class of offenders. From each side of these passages was the entrance to the cells, the interior of which might be seen through a narrow iron grating in the centre of the doors. The passages were completely dark; but the cells being partially lighted by small

apertures in the outer wall, a spectator at the door might conveniently view the prisoners, without being observed himself. These apartments were most of them filled with men, women, and children, of every age and description, some lying asleep in the straw that covered the floors, others engaged in conversation, or in whatever manual labour the limits of their prison allowed.

After examining a great number of the unfortunate tenants of these apartments, I at last arrived at that in which the doctor was confined. He was seated on the stone floor, with four or five others forming a group around him, to whom he was endeavouring to prove, that by being shut up in that cell they co-operated with the designs of providence, and contributed to the general good and welfare of mankind, and the universal harmony of the world.—"That may be your opinion," replied a shrewd little countryman,

who sat at his left side, "but if I were once more at my own fire-side, with my wife and children about me, I think the world would get on very nearly as well as before. What say you, neighbour?" he added, addressing the man who sat next to him, and whom I discovered to be the old countryman who had suffered imprisonment through the doctor's pertinacious endeavours to make him sing. "Alas!" said the old man to the other's observation, "if you will listen to the story of my life, I think you will find that I have too good reason to be of your opinion, and to lament the day that I was snatched away from house and family, and sent for no fault of mine to this wretched cell." The whole group, as he spoke, raised their hands to their organs of compassion, and drew in a closer circle round the old man, as he related to them his adventures in the following words:—

"You may perhaps, some of you, my

friends, have heard of, if you have not seen, the castle of Signor Peritri, which stands on the right bank of the river that runs through this town, not twenty miles from hence. On the estate of that nobleman it was my father's good fortune to be for many years a tenant: and when I was old enough to carry arms, I enlisted into the army and fought my country's battles for ten years, during the civil war that was then at its height. I married the daughter of one of my fellow-soldiers, by whom I had an only daughter; and when the war drew to an end, and our regiment was disbanded, having amassed a little money, I thought it better to return to my native land and to follow the life which my father had led before me. He, alas! poor man, died but a few months after my return; but the good Signor Peritri having heard me well spoken of, and being willing to do anything for the family of his old

tenant, confirmed me in the possession of his farm, and was at some expense in repairing the farmstead, and making other improvements which had become necessary in my father's illness. My wife and I lived in the greatest happiness; our child grew up an obedient and affectionate girl; and I thanked God, that after all the hardships of the war, and the wandering life of my youth, I had every prospect of closing my days in a peaceful old age at my native home.

"A few years after this, the good old signor dying, his son Adriano Peritri came to the estate. He had passed the greater part of his life in the capital, and had come down, on the death of his father, to take possession of his paternal property. My wife and I were at this time busily engaged in making preparations for our daughter's wedding. This dear child, whose kind and endearing behaviour had been the chief source of

our domestic enjoyment, had just then accepted the hand of a young man, the son of a neighbouring farmer, to whom for many years she had been much attached; but notwithstanding this, the affection which she entertained for her mother and myself would have made her unwilling to have left our house, but that the person, whom she had chosen for a husband, being so near a neighbour to her own home, she considered that by marrying him she would not leave us altogether destitute.

"About this time the young Peritri came to visit our farm, and being struck with my daughter's beauty, and the simple gracefulness of her manner, he repeated his visit, and became at last so frequent a visitor at our house that I began to suspect the cause of his apparent attention: still I little thought that the son of the good signor should have been capable of the unworthy conduct

which he has since evinced. A day had been fixed for the marriage of my daughter, and my master had declared his intention of being present at the nuptials. About two days before these took place, the father of my intended son-in-law came to me with tears in his eyes, to say that two officers had just been sent from the magistrate with a power to apprehend his son, who had been suspected of a treasonable communication with the disaffected party of the state. This charge, as I afterwards discovered, was made at the instigation of the treacherous Peritri, who, I had no doubt, had contrived the whole plan to effect his purpose with my poor daughter. I immediately called her to my presence, and explained to her without hesitation the full particulars of his villany. 'It is necessary,' I added, 'that I should inform you, my dear child, of the measures that have been taken for our destruction. You know the power

of the signor, but I exhort you, whatever may be the consequences, to avoid his presence. Distress, and oppression, it is true, may be the result of our caution; but whatever may be our misfortune, or whatsoever may happen to your mother and myself, we shall still be happy, if we can preserve our daughter's honour.' Our neighbours all united with us in lamenting our situation, and assured us of their warmest favor and assistance, while they reprobated the behaviour of our landlord. They were grieved to find that we should be involved in this distress, and still more so that anything should have happened to interrupt the approaching happiness of our child, who was indeed the pride and favorite of our village.

"These circumstances, my friends, happened to me but a week ago;—two days afterwards, as I was returning home from market, this gentleman in black begged

me, alas! to sing him a song. But my heart was too sad to sing, and you all know the result. You can however feel little with me the agony I endure, when I think that my poor child is now left alone with her mother, and I know not what advantage my unjust lord may take of our helpless situation. Oh! would to heaven, I had left my farm at once, and not staid within the reach of my enemy; for better is the wide world, and the bare heath for our beds, than a dishonoured house, and an injured name."

The tears ran down the cheeks of the poor old man, as with a trembling voice he concluded the story of his misfortunes. The prisoners did all in their power to comfort him, and vented their execrations against Doctor Nichodemos, by whose fault he had been brought into his present situation. As for me, my resolution was soon taken: for hurrying out of the

prison I betook myself to the inn, and wrote immediately the whole circumstances of the story to my friend, the lord chamberlain, who from his influence in court, and his readiness to redress the wrongs of others, I felt assured would not refuse me his assistance. In the meantime I bethought me of some plan to rescue the old farmer from his present situation, and to enable him to return to his home. I was aware that, being a perfect stranger in the country, I should not be able to obtain from the magistrate of the town a release for the prisoner; but I was not without hopes of effecting it through some other means. Having gained admittance to his house, I stated that a friend of mine, Doctor Nichodemos, professor of philosophy in the University of Boldosbosko, was unfortunately under confinement in the town jail, where I begged permission to be allowed an interview with him. My request was

readily granted; so, wrapping myself up in a large cloak, I returned and presented the order to the jailor, who admitted me for the space of half an hour to my friend's presence. I found that, with the exception of him and the countryman, all the prisoners had been removed from the cell. The doctor embraced me as I entered: "I have been endeavouring," he said, "to persuade this man that his situation here is infinitely better than it could be elsewhere; for since there was an absolute necessity for his having entered this prison, by doing so he co-operates with the general welfare and prosperity of the world; but I find it rather difficult to make him comprehend that the immediate cause of his confinement was his refusal to sing me a song, which non-compliance may be attributed to his obstinacy in not granting my request, which request arose from my love of music;

which love of music I inherited from my mother, who had it from her grandmother; for the musical faculties, on my mother's side of the family, have been remarkable for several generations."

The poor man, wrapped up in his own painful reflexions, paid little attention to the reasoning of the philosopher. On seeing that the jailor had gone out of the cell—"My good friend," said I, "it is my earnest desire to relieve you, if possible, from your present situation: your freedom, at this moment, is of much more importance to you than mine can be to me. Take this cloak and my dress, and do you give me yours. There is little difference in our height or figure; and you will no doubt be able to effect your escape from the jail without much difficulty."

"My kind sir," he replied, "I would gladly avail myself of any opportunity to return to my home, where my presence

now, I fear, may be much required; but I should be unwilling that any one should suffer on my account: or that you, who so readily offer your aid to my deliverance, should yourself suffer for the benevolence of your exertions."—"My honest friends," said the doctor, interrupting us, "I think, I could readily compound the matter with you both. You cannot but agree with me that my enlargement at this moment is of unspeakably more consequence than either of yours. If any misfortune were to happen to retard the publication of my forthcoming work, '*De forma sive configuratione*,' there is no knowing what may be the consequence. Besides, my influence in the University of Boldosbosko would undoubtedly ensure you both a speedy release."

I paid little attention to the doctor's remonstrances, but stripping myself of my trousers and jacket, I prevailed on

the farmer to exchange them for his: and putting the cloak about him, I told him to follow the jailor, and on leaving the gates of the prison, to make the best of his way to his house, and remain there as privately as possible for a few days, when I might perhaps be of some further assistance to him. The good old man clasped my hand with a lively expression of gratitude, and the jailor having returned, followed him out of the prison.

CHAPTER X.

At an early hour in the morning of the 18th day of the month Bardag, which answers to our October, the chief justice, and law officers of the crown, were assembled in the Court-house of Malgrado, which was the name of the town in which the above scenes took place; when one of the under-officers appearing before them, declared, that in passing through a certain village, he had observed, towards the close of the evening, a gentleman with a very large developement in the occiput of the organ of destructiveness: that the said gentleman, not being able to give any satisfactory account of

himself, he had thought it proper to bring him before his lordship, the more so as, at the time of his apprehension, he was surrounded by a riotous assembly, and engaged in dispute with one of their numbers, whom for the sake of his evidence, he had also brought along with him.

The chief justice having commended the officer's discretion, intimated his wish to see the prisoner: upon which the door opened, and Doctor Nichodemos appeared behind the bar. The doctor, who piqued himself on the politeness of his address, bowed all around to the court, and begged to be informed for what purpose he was summoned before them. The chief justice having explained to him the grounds of his apprehension, declared that, considering the suspicious circumstances under which he appeared before them, it was necessary that he should give a satisfactory account of him-

self, or find bail for his peaceable behaviour in future. The learned man, pathologically raising his hand to the organ of vanity, declared to the assembly that he was Doctor Nichodemos, professor of music and philosophy in the University of Boldosbosko; and that he was then on a journey on private business towards the capital. On promising, within a specified time, to produce credentials to this effect, we were remanded back to our cells. The doctor immediately wrote to the university, explaining the inconvenience of his situation: and an answer arriving a few days afterwards, we were once more set at liberty.

My first wish was to discover, if possible, some traces of the countryman, and ascertain in what further manner I could assist him. The doctor protested against the inconvenience of diverging so far from our road, and declared that affairs of urgent importance required his immediate

presence at the capital; that, as for the old countryman he had most likely got safe home; but if he had not, it was his destiny, and he saw no reason to interfere. That he was convinced, it was only the over anxiety and busy working of mankind, intermeddling with the designs of Providence, that was the cause of half the misery of which the world complained; that, as for him, it had always been his principle to allow events to take their course, and he verily believed, if every one else did the same, that the world would go on much better than it did now.

But as the philosopher found that I would not relinquish my plan of visiting the countryman, he said that he would wait one day at Malgrado for my return; so having hired a guide, I set out in quest of the farm-house of Giuseppe, for such was the name of the countryman.

I had not gone above two miles out of the town when I saw a man stretched by

the road side, apparently lifeless. He seemed to be about five and twenty years old, and, in appearance, rather above the middling class of society; but his features were much disfigured by a quantity of blood that flowed from a wound he had received on the forehead. There appeared, moreover, many similar marks of violence on other parts of the body, so I drew a handkerchief from my pocket, and endeavoured to stop the bleeding of the wound till some one should arrive to assist me.

The first passenger that came by stopped for a while, and after satisfying his curiosity, continued his journey. Shortly after a fat, sleek, good-humoured, comely old gentleman in black, came jogging along on horseback. "For heaven's sake!" said I, "help me, good sir, to assist this man, who, if he is not taken taken home, will I fear bleed to death."—"It is his fate," said the man in black, and having murmured a prayer

over him, he took his leave. The next person that came near was a countryman on his mule: I entreated him to give me his assistance to take the man to the next town. "It is Philip of Malgrado," said the countryman, "I know him well. Our clergyman has often told me that he was destined to go to the devil. I would not advise you to interfere, sir: he seems to be already on his way there."

Immediately after this, an old farmer with his son appeared, driving a cart, who, on perceiving what had happened, made every exertion to raise the wounded man; and having placed him on the cart, we conveyed him to a small cottage not far distant.

When we had arrived at the cottage, the stranger had very much recovered: and on ascertaining that the wound in his head was not dangerous, I prescribed for him what medicines could quickly be had; and having left him to the kind

attentions of the owners of the house, proceeded on my way to Giuseppe's dwelling.

A footpath, diverging from the main-road, led through a grove of trees to the summit of a neighbouring hill, on which, about half-way up the ascent, the farm-house was situated. I had just cleared the thicket of trees, when, in the open space to which it led, I met a man on horseback, who presented me with a letter from the lord chamberlain. This was in answer to the communication I had sent to him. He told me that he relied entirely on the faithfulness of my statement, and would take every means to obtain redress to the wrongs which the young Peritri had offered to the farmer's family. In the mean time, he warned me of the influence which he possessed in this part of the country, which there was reason to fear, he might still exercise to the prejudice of these

people. It happened that the lord chamberlain himself was the proprietor of an estate that lay between this and the capital, where, in his letter, he further offered this family an asylum, if they thought it advisable to leave the neighbourhood where they now lived.

With this welcome communication in my hand, I arrived at the entrance of Giuseppe's farm. I found him there alone; for during his confinement in prison, his wife and daughter, with the rest of his children, had gone for protection to the family of a neighbouring friend, from which they had not yet returned.

When I made known to him the contents of the chamberlain's letter, he eagerly embraced his offer, and testified his gratitude to me in a manner which amply repaid me for all I had done for him. I begged him to accept a little sum of money, which was all I had with me, and urged him to hasten his depar-

ture from the farm, as speedily as he could.

Having returned to the town, the philosopher and I resumed our journey to the capital. Nothing of material consequence befell us, till the third day of our journey, when my friend was suddenly taken ill with a dangerous fever. This necessarily put a stop to our proceeding any further. The complaint, which is a peculiar one to this country, was of a very malignant nature; and the learned man gradually grew worse, till I began to give up all hopes of his recovery.

In this predicament, a distinguished physician from his own university happened to pass through the place; who on discovering the nature of the complaint, prescribed a certain medicine, which had the desired effect of putting a stop to the fever. In a few days afterwards, he was able to quit his bed; and

I had soon the pleasure of seeing him gradually recover his strength.

His illness had occasioned us a delay of nearly two months: and we made all the haste we could towards Cranioscoposco. It happened one day, that we had made a longer journey than usual; and as the evening closed, the road on which we travelled led us to the entrance of a deep forest. We were both, at that time of the day, rather unwilling to proceed; but as we had seen no house in the neighbourhood, to afford us a night's lodging, we were obliged to proceed on the same path in quest of one. After continuing our way for many hours with increasing difficulty, as well from the badness of the roads as from the darkness of the night, we at length discovered through the trees the light of a distant dwelling.

As we approached the house, we heard the sound of music and dancing,

and on coming near the windows, discovered a large company of people engaged in merry-making within. I informed the first person I met that we were two strangers who had been benighted in that forest, and having lost our way, we should be much obliged to them, either for a lodging for the night, or for a guide to point out the road. The master of the house, on hearing my voice, made his appearance; and I soon recognised him to be the old farmer Giuseppe. He told me, that having fled from the village, he had come, as I had directed him, to the estate of the lord chamberlain, who had kindly provided him and his family with a small farm and everything necessary for their comfort. "But come, said he, let me introduce you to my wife and friends. This is the day of my dear child's marriage, and we are now making merry on the occasion. So saying, the old country-

man conducted us past the door of the hall, in which the company were assembled; and having introduced us into a small room, on the opposite side, he left us there, while he went to fetch his family. His wife was the first who entered the room. The good woman no sooner saw me, than she hastened to embrace me. "You must forgive signor," she said, "the warmth with which I meet you. You have preserved my poor daughter from dishonour, and my Giuseppe from a broken heart: I cannot tell you all my gratitude. But the gods that have watched over our house will reward you for your goodness, which we shall never cease to remember."

The old woman shed tears as she spoke. Her daughter, who stood near, overcome with fond delight, ran to kiss her mother; then, turning to me, in a low voice she said. "Heaven bless you! good sir, for all that you have done for us. You

have been a kind friend to me; and yet I thank you not so much for that, as for your protection to my dear father and mother, who, but for your exertions, might have been deprived of me, and in their old age left to sorrow and wretchedness. But now they still live and are happy. And you too, signor, perhaps have friends that love you. Oh! may the gods bless and protect them, and preserve you long to their embraces. Kind-hearted stranger, I am a poor girl, and cannot reward you; but, believe me, I will never forget what I owe to you, and I will pray to those kind gods that have befriended us that they will be good also to you, and grant you in your life-time to experience the same happy feelings that I do now."

The good girl retired to a corner of the room, to give vent to the warmth of her feelings;—but just then the young man to whom she had been married, entering

the room, I discovered it to be the same person whom I had found in a wounded state on the road side. He soon recognised me, and having testified to me the same gratitude as before, we sat down together, when the father related to me, that the same day on which I visited him, he heard the sad intelligence, that this young man had been waylaid on the road, dragged from his house, and nearly murdered. From his son's description of the desperate gang who had thus attacked him, he had little doubt that they were instigated by their landlord to this cruel deed, which they were only prevented from accomplishing by the approach of some passengers on the road. It now appeared, he added, that one of these passengers was myself, whom heaven seemed to have sent to them, to be the guardian angel of all their house.

When the farmer had finished his narrative, I looked round to see what had

become of the doctor, who had continued all the while in a distant corner of the room an indifferent spectator of what had passed; when the rest of the party had left the room, turning round to me,— "Signor," he said, "my experience of the world makes me daily less surprised at what I see of the folly of others; but from my heart, I pity the ignorance of these simple people, who can allow themselves to be impelled by the external events of fortune to these rude emotions which we have just now witnessed.

"When, alas! will the time arrive, when their understandings will be guided by the calm lights of philosophy: when they will be able to comprehend, that the actions of their neighbours depending not on themselves, but on the agency of higher powers, have therefore no claim either to their gratitude or their hatred? Could they perceive, as we do, the concatenating causes on which these events

depend? Could they take a more comprehensive view of the world and its destinies, and admire the harmony and divine perfection of universal nature, how much more dignified would be their delight in the discovery? how much more pure and rational such an intellectual pleasure, than these rude feelings of gladness, this demonstration of boisterous mirth, which we have just now seen?"

"Doctor," I replied, "the exceeding depth of your learning, and the great extent of your knowledge, may be the subject of admiration; but I little envy you the feelings they have produced. Your pleasure consists, as you observe, in the contemplation of philosophic truth, and in the conclusions you draw from the study of books and mankind. Happy, indeed, if these conclusions are always right: if they are conducive to some useful purpose, or productive of some advantage to others!

But even where they are so, mankind are not all philosophers: nor is the sum of happiness confined to them. You have seen an honest man, liberated from an unjust imprisonment, and returning once more to the bosom of his family; a husband restored to the fond affections of his bride, and a daughter to the embraces of her parents. You have seen the joy which these events have scattered over this house, and the tears of happiness that accompanied them. Believe me, doctor, the power that can raise these sentiments in the breasts of others, is more to be envied than all the philosophy of the schools and the united wisdom of ages."

CHAPTER XI.

We left the farmer and his family in full possession of every domestic comfort and enjoyment, and soon after arrived safely at the end of our journey.

My kind landlord and his daughter welcomed my return to their house, and made many enquiries of all that I had seen. In their society I continued to spend my time in the most agreeable manner; and in the prospect of some day or other returning to my native land, I lost no opportunity of making myself acquainted with everything relating to this wonderful country; its extent and population; its form of government and

laws; and the manners and customs of its inhabitants. The chamberlain too, being a man of an inquisitive turn of mind was very willing to converse with me on these subjects, from the hope of eliciting at the same time some useful information respecting the countries of the planet from which I came, or as it was termed, the old world.

I will shortly relate, for the instruction of my readers, the substance of some of our conversations on these subjects.

The whole country of Phrenologasto contains, according to the best accounts, five hundred and eighty thousand square miles, with a population of seventy millions. Though the government of this important country is monarchical, the king enjoys by no means absolute power, his authority being controlled by an assembly of the people, or rather representatives of the people, who are chosen every three years, and bear some

resemblance to the lower house of parliament in England.

The affairs of the government are managed by another body, consisting of the ministers and secretaries of state, who are elected for life, or during the pleasure of the king and the representatives of the people. I have already explained the principles on which these, who are the executive officers of government, are chosen, and I have only further to remark, that all their proceedings must, previous to their confirmation, pass through the cognizance of the king and the popular assembly. The election of this last assembly is somewhat remarkable, and very characteristic of the prevailing doctrine of the state. They are supposed to represent, not as in England, particular counties or boroughs, but the different cerebral organs of which the human skull is composed; for this they suppose to be a much more certain and de-

finite ground of division than the fluctuating boundaries of a town or county. In this manner, one is the member for wit, another for benevolence, another for locality; so that whatever may be the subject of debate, they possess conjunctively such a rare combination of skill and talent, that their decisions are the best that human wisdom can devise, and their measures invariably crowned with success. I was once present on the occasion of a very lively debate on the subject of an increase of salary to the king's barber. The member for *Parsimony*, who is the same as the Chancellor of the Exchequer in England, opposed the motion, giving at the same time a very luminous display of the ways and means of the country. This was followed on the other side by the member for *Liberality*, and by some others; but the motion was ultimately negatived by a very large majority.

I shall never forget the surprise of the chamberlain when I informed him, that most legislative assemblies in Europe were chosen, not from the capacity of the members to discharge the duties, but rather from their rank and family influence; and still more in proportion to their wealth. He had been so habitually accustomed to observe talent and mental acquirements the path to public honour and distinction, that he could not conceive any civilized state, where even the appearance of this principle was lost. For, he observed, that even in the most corrupt periods of their history, the cerebral manifestations of the head were the nominal, if not the true criterion, by which the most important offices under government were invariably filled.

I have said little of the appearance of the inhabitants of this country, as in most respects they very much resemble those of our own planet. I cannot, how-

ever, but confess, that in acuteness of intellect both men and women are infinitely superior to every other people I have seen: their discrimination of character is particularly remarkable. It has been said by metaphysicians, that the perception of objects at a distance implies an effort of the judgment, founded on a comparison of a variety of different circumstances; but which, from the rapidity with which they pass through the mind, appears only as a single perception. In like manner, the opinions which the people of this country form of each other's character, have, by frequent habit, arrived at such perfection, and are performed with such rapidity, that it would almost appear they were endowed with a sense distinct from those of other mortals, enabling them to perform this office instantaneously. This too is the more remarkable, as their judgments are seldom or never wrong. Such a dex-

terity in appreciating, at first view, the character of another, is evidently the result of their skill in craniology: which, as I before observed, has become among them a sort of second nature.

As everybody in the state is legally obliged to go with his head uncovered, this very happily precludes all deception, and enables the world to know at once a knave from an honest man: in like manner, one individual meeting another, perceives at a glance, and before he ever opens his mouth, all the peculiarities of the gentleman's character, which is a wonderful convenience, and saves a great loss of time in forming friendships and acquaintances. I have never yet been able to arrive at great dexterity in this way, but I have frequently seen others, who, after a little time, know the characters and sentiments of their neighbours fully as well as they know their own. It was said by Seneca, that

every man ought so to live as if he had a glass window in his breast, through which any one might see what was there doing. In this country such a window would be quite unnecessary, for the external form of his head answers the same purpose.

This power of discrimination has been greatly facilitated by the ingenuity of mathematicians, who have contrived an instrument on the principles of the microscope, but calculated to act at a distance, by which a person may measure with the utmost nicety the angles and protuberances of his neighbour's head without approaching him. This instrument is the more convenient, as it is reduced to so small a size that it may be worn in the waistcoat pocket, and a fashionable lady or gentleman is seldom to be seen without one hanging round the neck. I have often observed a gentleman, when he enters a ball-room,

take out his glass, and, looking round the room, he will immediately discover, among several hundred ladies, the one whose disposition and sentiments accord most with his own. She, by a simultaneous movement, immediately makes the same discovery; and in this manner is saved a wonderful deal of trouble, as they often come to an arrangement of marriage the first evening of their acquaintance. It is true that these marriages do not always turn out as well as might be expected, but this may be generally attributed to some imperfection in the gentleman's glass, or to the inordinate vanity of the ladies in wearing artificial skull-caps.

Nearly four years had now elapsed since my arrival in this country, in which time I had become intimately acquainted with some of the principal families at court. I had likewise been happy enough to ingratiate myself into the good favor of

the king, who had given me a situation of considerable rank in the guard which constantly attended his person. This of course gave me opportunities of frequent intercourse with his majesty, who used to take great delight in listening to the accounts which I gave him of what he was pleased to call "the land below." He used frequently to ask me questions of the strength of our armies and navies, the riches of European countries, their agriculture, trade, and manufactures. But having a great contempt for any people or society so ignorant as we professed to be of the principles of craniology, he gave very little belief to some of my statements, which he thought were much exaggerated, and would take every opportunity to look through his glass at my organs of veracity, of which I had fortunately a very respectable share on my head.

The queen, in whose pericranium, like

that of most of her sex, was a wonderful rise of inquisitiveness, was particularly anxious to know if the organs of curiosity and vanity were as prevalent with my own countrywomen as with hers, and said she would be happy if I would describe the means by which we depressed them; for this lady had a great idea of promoting, by her own example, and by her personal influence, the moral and domestic virtues of her female subjects. In reply to these enquiries, I assured her majesty that it was a subject to which I had seldom given much attention, either in the land below or in her majesty's realms; though I could answer for my own dear countrywomen, that they possessed as great a share of love, and modesty, and attachment to their children, as in any other country of the world. But when her majesty, who would not be put off with a general answer, asked me the average number of inches which ladies' heads

displayed of these qualities, I was obliged to confess my ignorance on this point, upon which she told me I was a credulous old dotard, to suppose that a woman's disposition could be guessed at by anything she said or did.

These august persons had a large family, many of whom were married, and lived in different parts of the kingdom, whilst the others still continued to reside with their parents.

The youngest of the princes, who was a great sportsman, did me the honor to take me in his company on several hunting excursions, when we were absent many weeks together, and I had thus an opportunity of seeing some of the most distant parts of the island.

But though I spent my time very happily among this people, my thoughts frequently turned to home; and I could not but think of my two old parents, who, for aught I knew, I being their

only son and a great favorite, might have died through grief at my protracted absence. These reflections often came across my mind, and made me seriously reflect on some eligible means of leaving the island. There was but one circumstance which prevented me accomplishing my design, and gave me any wish to remain.

It had happened that, shortly after my first arrival in this country, I was taken ill of a dangerous fever, which, for a long time, confined me to the house. During this interval, the chamberlain's daughter had been my constant attendant: for the females of this land are reckoned very expert in the cure of diseases, and generally superintend the management of the sick. The tender care with which she watched over my cure, and administered to my comforts, had made a deep impression on my mind, which my

succeeding absence had only tended to increase; and since my return to the capital, I had formed many projects of uniting myself with her in marriage, for I discovered that she too entertained the same affection for me, and willingly lent her ear to my addresses.

But I had not the same hope of obtaining the consent of the chamberlain, who had been anxious to form an alliance with one of the princes of the court, an old man, who had little to recommend him but his wealth, but who had long courted the hand of Adelaide, for that was the name of my lord chamberlain's daughter.

The chamberlain himself, who either did not observe our growing attachment, or was unwilling to oppose the inclinations of his daughter, for whom he had great affection, took no measures to prevent our intercourse. In the enjoyment

of each others society, our days flew rapidly on, and in our frequent interviews we formed many schemes of gaining over her father's consent to our union.

My principal fear was that, being but a stranger in the kingdom, I should have great difficulty in connecting myself with this noble family, who could trace their descent from a long line of ancestors, and could count as many noble organs in the heads of their progenitors, as there are quarterings in the arms of the most illustrious family of Europe. But Adelaide told me, that such was not her father's ambition; and if my own head could exhibit any of those qualities which would shew the alliance to be advisable, and from which hopes might spring of the further ennobling of his house, there could be no further objection to the accomplishment of our

wishes. When I started to my fair friend my anticipation of visiting some day my native land, she declared that she was willing to accompany me whenever I went, and would brave all hardships and suffering to follow the fortunes, and enjoy the society, of him whom she loved the best in the world. I then spoke to her of my poverty, and expressed my fears, that I should never possess a fortune sufficient for our support: but the good girl, placing her fingers on my organ of hope, smiled and said: "L'Esperanza, O mio Balscopo, l'esperanza e il pan dei poveri." *

In these hopes, and in these pursuits, my days passed happily away. Between the remembrance of my native home,

(*) "Hope is the poor man's bread."—Note by the Translator.

and the fair charms of Adelaide, my mind was much divided; for sometimes I thought of the chamberlain's daughter, but more frequently of my father's laboratory, and of my mother and my sister Deborah. It was on one of these occasions, while I was forming prospects for my future life, that I was suddenly surprised by a visit from doctor Nichodemos.

I have before remarked that, although philosophers had not discovered the art of effecting a communication between this land and the world below, to which the law of attraction had hitherto proved an obstacle, some approximation had however been made to it. A substance had, in fact, been discovered, which by a chemical process was made to mount in the air to such a height, that passing beyond the limits of the attraction of this island, it fell into the *vortex* of some

other planet, on which it was supposed that it finally alighted. With the help of a slight knowledge of mineralogy, I was enabled to compare this substance with the analysis of those meteorolites or stony substances, which are said to have fallen in different parts of the earth, which left me not the least reason to doubt that they were in every respect the same.

The doctor, who had lately got into his possession a considerable quantity of this composition, proposed that I should apply it to the construction of a balloon, by the help of which I should be able to leave the island.

I thanked the learned man for his kindness; but could not at this time make up my mind to break through all the ties that now held me to this country. The period I hoped might still arrive when no further obstacles would

remain to my union with Adelaide, when we might together perform this aërial voyage, which would make it infinitely more agreeable.

Meanwhile, however, I considered that it would be advisable to take advantage of this singular substance, for the purpose of making the world below acquainted with this wonderful land, to which fortune had brought me. For this purpose I resolved, having concluded my memoir, to collect a sufficient quantity of it, and enclosing my history in the smallest possible compass, to give it in this manner a direction towards my own native earth, where I have no doubt it will some time or other arrive.

In conclusion, it is my earnest request to the kind stranger, whosoever he may be, into whose hands this narrative may fall, that should his good fortune ever lead him to the town of Padua, he will

enquire there for the monastery of Dominicans, and make known to the family of Balscopo the news of their son's welfare.

Thus far the memoirs of Signor Balscopo were written by himself. The world will regret the loss that science has sustained, that they were never completed; but they will be happy to know that the author lived to a very comfortable old age, and notwithstanding the first unfavorable prognostics, highly distinguished himself in the service of the king: in consequence of which he married the lord chamberlain's daughter, by whom he had a numerous family. His majesty, on his death, gave orders that the manuscript should be enclosed in a stone of the chemical preparation before alluded to, and according to a clause in

his will, be transmitted to his own country. The wishes of the illustrious Signor Balscopo were fulfilled by the principal secretary to government, on the 13th day of the 4th moon of the Phrenologastic year 2538.

Written at Cranioscopōsco, the 13th day of the 4th moon, of the Phrenologastic year 2538.

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